

6 11.

A
MANIFEST-
TATION OF
THE MOTIVES,

Whereupon the most Reuerend
Father, MARCVS ANTONIVS
De Dominis, Archbishop of SPALATO,
(in the Territorie of VENICE)
Vndertooke his departure
thence.

g Englished out of his Latine Copy.

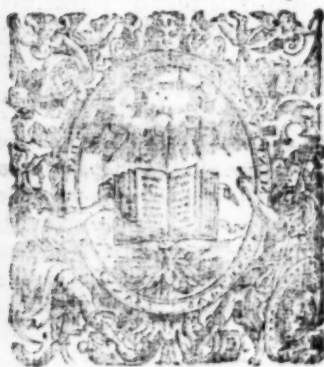


AT LONDON
Printed by Iohn BILL,
ANNO 1616.

A
MANIFEST
TATION OF
THE MOTIVES

Whereupon the most Reverend
Father, MARCVS ANTONIVS
De Dominicis, Archbishop of SPALATO
(in the Territory of VENICE)
Underlook his deputation
thence.

Printed and sold by J. Smith, in the Strand.



AT LONDON
Printed by JOHN BIRCH
ANNO 1716.



M A R C V S
ANTONIVS
DE DOMINIS

Archbishop of SPALATO,
 thus declareth the Motives
 of his departure from
 thence.

of this my departure will pick occasions
 to declaiming, and exclaiming



Est this my departure,
 howsoever in
 itselfe grounded
 vpon well-weighed
 reasons, and being
 in truth the full ripe
 fruit of many
 deliberation at the least, yet being in the
 apprehension of others, sudden and vn-
 expected, should by my silence be

able, not onely to I know not what wonderment of those among whom I haue bene brought vp, but also to the misconstructions of those that stile not the motives thereof; I hold it necessary, by way of seasonable prevention, to publish to the world the true causes and grounds of this my, not heady, nor hasty, but duely forethought secession.

At the first insight whereinto I cannot but foresee, that I am like to open the mouthes of detractors, and backbiters, more then a good many, who out of this my departure will picke occasions of declaiming, and exclaiming against me, and deuising slanders of me, as is too vsuall in such cases. But with the smoke of such vaine calumniation, I professe to God and the world, I am not ouermuch affected. To mee, as to S. Paul, it is a very small thing to be iudged of men. Lie me for CHRISTS cause, let me be a foole, let me be base, let me be buffeted, reuiled, persecuted, despised, let me be accompted the dregs, and

and off-scourings of the world; let me
 be euen accursed; may I the while doe
 my duety to my Lord CHRIST I E-
 SV S; and become vsfull to my bre-
 thren in the Ministry of CHRIST, I
 may; I must trample on all these re-
 proches. For this is my boasting, euen
 the testimony of my conscience; that in
 singleness of heart, and godly sinceri-
 tie, not in carnall wisdom, but by the
 grace of GOD I leaue my owne Coun-
 trey, and passe into another. It is my
 part, to approue my selfe as the Minister
 of GOD, in much patience, in afflicti-
 ons, in necessities, in distresses, in la-
 bours, through honour, and dishonour,
 through good report, and ill report. For
 I seeke not my selfe, nor mine owne, but
 the things of CHRIST. This rather
 troubleth and perplexeth me; that, if I
 should not step forth boldly, and meete
 with slanders and calumnies, the bene-
 fit which might accrue vnto many by
 taking notice of my intentions, would
 be hindered, and many perhaps still re-
 may-

mayning vnacquainted with my courses, might, instead of edification, be taken vnawares in the share of some scandall and misdeeming of mee. For the helping of such yokes infirmities especially, are the moques and meaning of this my departure this brought vnto light, and set forth to the view of all men. yth but, need to shew signi-

of That this my voluntarie remouall is suggested to mee by no humane, but euen diuine vocation, I am fully resolved; nor may once doubt of it. Certes I know that euery spirit is not ouer easily to be credited: but the spirits are to be tryed, whether they be of God, or no; as wee are taught by *Ioh* the beloued Disciple of CHRIST. In these trials; besides my often presenting my selfe vnto the FATHER of lightes; in such manner as my SALVOUR hath instructed me, and thus continuing in the diligent search of the Truth for the space of six yeeres, as I sayd; other helpe of resort had I none. No manys (I call God, and my
 yth con-
 consci-

conscience to witnesse) no mans per-
 swasions of any kinde, did once come
 to mine eares : no man cast forth any
 bayte to allure me : no man suggested
 any arguments to instruct me : I vied no
 mans counsaile : I conferred not in this
 businesse with any man liuing. Nor
 let any man surmise, that I drew my
 strength from such Bookes, as are fra-
 med against the doctrine of the Church
 of Rome. He that knoweth all things
 is a witnesse vnto mee, that I haue vtter-
 ly abhorred medling with such prohibi-
 ted ware : and if euer any Prelate, the
 most dutifull obseruant of the Court of
 Rome, hath detested those bookes, sure-
 ly (in the feare-bug feares, which from
 my tender yeeres haue possessed mee) I
 haue held them detestable aboue mea-
 sure. And yet now, mee thinkes, I am
 no babe, who hauing seene almost
 threescore yeeres, should bee plyable to
 any mans booke, to be perswaded to what
 hee please without sufficient argument.
 To My vnderstanding and iudgement

hath neuer beene directed by any rules,
 other then those, which the Spirit of
 God hath prescribed to the holy Church
 in the Scriptures, and by guidance
 whereof, the holy orthodoxe Fathers,
 most renowned and reuerenced in the
 Catholike Church, haue instructed the
 faithfull flocke of Christ. And these sa-
 cred Fathers onely (together with the
 inward motions of the holy Spirit) haue
 beene the sufficient authors of this my
 resolution. Why therefore should I sus-
 pect this to be the suggestion of a wic-
 ked spirit? From such suspicion I am
 further freed, because I perfectly know,
 and auouch before God, that searcheth
 the heart and reines, that I in all this my
 deliberation, neuer cast mine eye to hu-
 mane and temporall ends. I thirsted
 not after Ecclesiasticall promotions,
 though they might well seeme futable
 to my condition. For I was already a
 Bishop, and that not of the lowest rank,
 but chiefe of the Prouince wherein I
 was borne, namely, Arch-bishop of

SPALATO (formerly styled of SALONA) and Primate of the two kingdoms DALMATIA and CROATIA: A Prelacie (why should I blush to say it?) of as great esteeme as any in our Prouinces and Churches. And if I had longed after any of the Romane dignities, there was a faire way open for mee toward them: But the distast, which I rooke against the corruptions of the Court of Rome, made me still to abhor it. And yet the See of Rome in their most weighty and publike affaires employed my paines to the Emperour and Archdukes; wherof, the Popes Breifs, and the letters of the Emperor & Archdukes, which I haue yet to shew, are sufficient witnesses. The good offices also performed by mee toward the renowned State of VENICE, (whose borne subiect I am) haue purchased their especiall fauour towards mee: Whereby I might expect to rayse my fortunes higher, if I had gaped after any greater and more transcendent Dignities. Nei-

ther was I greedy of worldly pelfe, ha-
 uing already that competencie of riches,
 which might abundantly content a
 moderate minde; such as GOD by his
 grace hath vouchsafed to endue mee
 withall; whereas in this my change of
 place, I most willingly embrace the
 losse both of riches, and dignities. For,
 as I sayde, I seeke not mine owne; but
 the things that pertaine to CHRIST.
 Therefore not any humane proiect, not
 any heady passion, not any worldly ne-
 cessitie, not any disastrous chaunce, not
 any preposterous motiue, wherewith
 men vse to bee transported violently,
 hath made me to quit that place, where-
 in I sate warme enough: but what was
 the true cause thereof, I wil now declare
 plainly and ingenuously.

I haue from my very childhood been
 brought vp in the study of Diuinitie,
 and that most what among the Iesuites,
 and haue kept my selfe to the current of
 the Schoolemen, alwaies bending to
 the determinations of the Church of
 Rome;

Rome; not for strength of argument, but reuerence of authority, with the tincture whereof, my mind was so deeply dyed, and my vnderstanding so captivated, that I resolued rather to leaue my life, then to let goe my hold. For I was so fast bound with the chaine of religious awfulnessse, that I deemed it vnexpiable sacriledge, once to admit into my heart, any thought of contrary assertion, or of so much, as doubtfull waueering about those points. And if at any time I were ouertaken with any thought of opposition, or in my search into holy Writ, did light vpon any thing that stumbled me, straightwaies I curbed my selfe (deeming that I was bound so to doe in point of Faith) and either forced my iudgement to leape ouer all obstacles, or else diuerted my meditations out of that roade, lest I should make or finde any flawe in the compofure of that Religion, which we, silly yonglings, take vp on trust, with generall warrantie from our masters.

I cannot but confesse that euery while I felt the sparkes of GODS spirit kindling within me, which I still strived to quench, but could no more then smother: they left alwayes such a restless anxiety in my minde, accompanied with deepe inpressions of suspition, which so stuck to me, and grew vp together with my studyes in Diuinity, that I could neuer shake them off.

This my inueterate suspition tooke deepe roote by the distast I had of that extreme cautelousnesse, and rigorous prohibition, wherein all forces, both Romane abroad, and Iesuiticall at home are streined to the highest, all eyes are open, all doores are shut, for the debarring vs the reading, or hauing any manner of bookes sauoring of opposition against the doctrine of the Church of Rome.

As for the common people, defectiue for the most part in discerning, and determining such controuersies, I hold it not vnfit that some restraint be made of lawlesse

lawlesse libertie in that kinde , lest in
 stead of instruction, they should sucke
 the poison of erroneous opinions out
 of dangerous discourses. But that lear-
 ned men well affected to the Catholique
 faith, and eminent for the soundnesse of
 their doctrine, that such old souldiers
 should not bee suffered to view the na-
 ked face of their enemy, my minde al-
 wayes told me (and good reason for it)
 that somewhat was in the winde, which
 was loath to bee traced out. If yong
 nouices ought thus to be hood-winked,
 yet those that haue runne through the
 whole course of Diuinity, that haue ta-
 ken Degrees in that sacred profession,
 that haue bin aduanced to the Episcopall
 chayre, must wee still be kept in this
 pupillage vnder the rodd of the Ro-
 mane Court, as not fit to digest, and
 iudge of what we reade? When from
 the Bishops chayre I looked into the
 Schooles of the Professors, there I
 founde also that, which increased my
 suspicion; the Doctors, and publique
 Professors

Professors in their solemn readings and writings of the Controuersies, putting vs to take on their owne word whatsoeuer they alleadge, as a passage, or opinion of the aduersaries, and debarring their auditors, vnder payne of excommunication, from reading with their owne eyes the treatises thus quoted to them: for the hyding, suppressing, and totall defacing of which kinde of bookes there would not be such double diligence vsed, were there not somewhat in them stronger then our champions are, vpon euentermes, able to encounter.

As for my selfe, I haue alwayes had an inborne desire (which euer since my admittance into the Clergy I haue cherished) to see all the seuerall parts of Christendome consenting, and vnited together. The distraction of the West from the East, of the South from the North (in matters of faith) as I neuer could brooke, so I neuer left searching into the causes of so lamentable a diuorce,

uorce, and sounding whether any meanes might be found for the recombining, and reducing them to their ancient vnion. And the more I longed to see this happy coniunction, the greater was my inward grieffe, to beholde the manifold diuisions among the Professors of Christianitie, the bitter hatred, and vnquenchable broyles betweene the most renowned Churches, the shamefull cutting, and tearing of the seamlesse garment of our SAVIOUR. This consideration, this compassion, so iust, so necessary, hath in deepe measure seized vpon mee, possessing my heart with no small anxietie, and cealeth not daily yet more and more to grow vpon mee.

But (to returne to my narration) I being aboue twentie yeeres since preferred to be a Gouvernor in the Church, and made Bishop of SEGNA, my Fathers the Iesuits did not take it very wel, as knowing me to be no doe-naught, or droane, vnprofitable for their So-

cietie (wherof I neither boast, nor now
 passe any whit at all, hauing learned to
 set a lowe price on all humane reputa-
 tion, other then that, which auaieth for
 the aduancing of G O D s seruice) but
 yet, that both hopefull, and helpefull
 they found, and acknowledged me, it
 appeareth, in that, when I was very
 young, and the halfe of my time of
 probation yet vnexpired, they employ-
 ed me to reade the publicke Humanitie
 Lecture in the Schooles at V E R O N A.
 Before my entrance into the Order of
 Priesthood I was by them made the
 publicke Reader of the Mathematique
 Lecture at P A D V A; where I receiued
 good encouragement by the fulnesse
 of my Auditory. At B R E S S I A they
 made me Professor first of Rhetorique,
 then of Logique, and lastly of Philoso-
 phie. In the Churches they many
 times put mee forward to preach on the
 solemne Feast dayes. More then once
 they layd vpon mee the managing of
 their priuate affaires of no small impor-
 tance.

tance. In a word, in these, and all other
 employments any wayes belonging to
 the Societie, they had me alwayes an A-
 gent prest, and at hand for the publike
 seruice. In which regard well might
 they looke awry at my being plucked
 from them by aduancement to a Bi-
 shepricke: Which calling mee abroad
 vnto Ecclesiasticall function, was the
 first meanes of my descending, from the
 most sublimated and aëreall disputes of
 the Schoolmen, downe into the lower
 region of practicall application, and re-
 ducing my studies to the cure of soules,
 and ouersight of the Church. And be-
 cause I held preaching to be an insepa-
 rable part of the office of a Bishop, I did,
 as our Preachers are wont, employ
 some paynes in turning ouer such Po-
 stillers, and Lenten-homelists, as are
 most current amongst vs. But it was
 not long, ere my stomach loathed that
 course and vnholesome feed: I found in
 them (and that without long search)
 such a world of foule abuses, the Scrip-

tures wryed and strained to idle, fruit-
 lesse, impertinent, nay pernicious con-
 structions; Discourses stuffed with
 Apocryphall Stories, ridiculous tales,
 and fabulous Legends; the poore peo-
 ple miserably gulled by picke-purse
 tricks, and tyrannous yoakes put vpon
 them vnder the visour of Piety, and
 name of Catholike Doctrine, where-
 with their fearefull consciences are o-
 uer-awed and ensnared in Superstition.
 These enormities I sawe, and starting
 backe with amazement, and detestati-
 on of them, I found it was high time for
 mee to leaue those muddy puddles, and
 to betake my selfe to the cleare foun-
 taines of the holy and ancient Fathers
 of the Church. Out of their Tractates
 I furnished my selfe for preaching, and
 out of the sacred Canons for Church-
 gouernement: In both I found mine
 owne content; in both, the profit of
 others.

From these lampes, mee thought, a
 new and strangelight darted forth vp-
 on

on me, the beames whereof, though vn-
willing, and shutting mine eyes, I could
not but perceiue. As for dogmaticall
points in Diuinity, I found in the Fa-
thers many passages diuers wayes re-
pugnant to the common *Tenets* of the
Schoolemen, in whom I was formerly
lessoned : and those authorities were
by our new Masters either silyly omit-
ted, or corruptly alleadged, or vnuffi-
ciently explained, or purposely miscon-
strued. And as for Church-discipline, I
saw, and wondered to see the spirituall
gouernement of these times so far wide
and different from the ancient. Where-
upon my former suspitions of foule
play got more footing in me, and now,
me thought, I espyed as farre off some
vnderhand dealing in our setting forth
the Christian Doctrin, and managing
the affaires of the Church : inasmuch as
the body of our professed Theologie is
rather patched together of subtile spe-
culations, Philosophicall quiddities,
and winding inferences, then soundly

grounded vpon the Oracles of the holy Scriptures, diligently examined, and sincerely expounded, whereof indeede, there is little news stirring amongst vs.

Being from this Bishopricke aduanced to an Archbishopricke, thence was giuen mee a new, and more earnest occasion of repeating my former course of studies, and bestirring my selfe the more laboriously. For being now encombred with the incident affaires of the Bishops of my Prouince; but much more being borne down with the vast omnipotencie of the Court of Rome daily encroaching, and eating vpon my Metropolitick rights, it behooued mee to digge to the bottome, and to feele for the very foundation of all Ecclesiasticall degrees, powers, functions, offices, and dignities, in speciall to search the Records, to finde by what Tenure the Papacie holdeth. Not long after this, commeth forth the Interdict denounced by the Pope against the Renowned State of VENICE, during which

which thunderclap, the Romanizing pamphlets flie abroad, and cry aloud against the whole rabble of the masterlesse Bishops of the *Venetian* dominions, rayling and raging against vs, for brutish monsters of men voyd of all reuerence, science, conscience. Then I, poore worme, thus trampled on beginne to turne againe, and to vse the weapon of iust defence, and on this occasion am anew, and more sharply whetted to search out the true estate, and grounds of that memorable controuersie. For that purpose I turne my bookes, and trauaile through the whole extent of the sacred Canons, Orthodoxall Councils venerable discipline, and laudable current customs of the ancient Catholicke Church. To say in short that which I sought long, by these; and none but these I receiued satisfaction, in these I found that which I sought for, I found it in full and ouerflowing measure.

And now mine eyes being thus opened, I could easily by that day-light perceiue,

ceiue, that the doctrines of those many Churches which (because Rome holds them for enemies) we are bound to bespatter with inuectiues, & our doctors to batter with arguments, doth indeed little or nothing swerue from the most ancient faith of the purest times: and that the same is at Rome, and here among vs rather beaten out of doores, and banished with spitefull detestation, then condemned vpon any lawfull cōuiction; finding this hard entertainment, not as being vpon triall proued a bastard impe of heresie, but because it cannot beare construction with the Popes *Cabale*, nor consort with the infamous corruptions of the Court of Rome; wholly degenerated into a temporall Monarchie. I now plainly perceiued, that at Rome a Mint is set vp, which dayly goeth, for the coyning new Articles of Faith sans number. Which prerogatiue both wanteth lawfull Patent, hauing no other plea then intrusion and forcible vsurpation, and

is

is employed vpon too base a mettall,
 namely such positions as conteine, not
 onely no matter of Faith, but also ma-
 nifest falsehood: yet such base alloy as
 this, they thrust, for current, vpon the
 Christian world; and are so farre from
 suffering it to come to the touchstone
 of due and free consultation of the
 Church, or to the balance of disputa-
 tion, that they reply with fire and
 sword vpon all that dare but whisper
 against them. This Rome hath long
 since by ouerbearing and crushing the
 sacred Councils, put out the eyes of our
 holy Mother the Church, who now
 hauing lost her sight, her strength,
 and her libertie, like captiue *Samson*,
 vndergoeth the scorne of her surpris-
 ers, and groaneth, poore soule, vnder
 the mill of these *Philistines*. There was
 a time when this went for an article of
 Faith, that the Vniuersall Church dis-
 persed vpon the face of the earth, is that
 Catholique Church of CHRIST, to
 which he promised his perpetuall as-
 sistance, and which *S. Paul* calleth the

D

pillar

pillar and ground of the Truth. Now
 adayes our Masters at Rome haue
 shrunk this Article into a narrower
 compasse; so that now by the Catho-
 lique Church must be vnderstood the
 Court of Rome; Now we must with-
 out wauering beleue, that in this
 Consistory, and no where els, nay in
 the breast of the Pope there is erected
 the Monopoly of the Spirit of our
 Sauour. And whatsoeuer priuiledges,
 and honourable titles haue in elder
 times bene duely afforded to the Vni-
 uersall Church of CHRIST, now
 must with might and maine be trans-
 lated ouer, and appropriated to the
 Church of Rome, though with wrong-
 ing and robbing the publique. Now
 the stampe of an Article of Faith is
 set vpon many new deuised fancies,
 whereof our SAVIOUR neuer was
 the ordiner, and whereby Christian
 soules are pitifully deceiued; and so
 the blinde flockes, with their blinde
 guides both together, runne headlong
 into

into the pit of perdition. These and other like considerations haue for diuers yeeres afflicted my carefull soule, and do yet encompasse my heart with incredible sorrowes.

I spare here to insert out of mine owne obseruations, a beadowle of the numberlesse nouelties, and pestilent errors broached, and maintained by the said Court of Rome, whereby many, and many soules suffer shipwracke, the arme of Church discipline is broken, the reforming and spreading abroad the true Christian Faith is impeached, the Church is burthened with infinite scandalls, the peace of Christendome is interrupted, iarrs and warres are kindled amongst vs, whole kingdoms turned topsy-turuey, famous Churches rent one from another with horrible schismes, and the world ouerrunne with other vn sufferable calamities. On which particulars I shall not need here to insist, hauing fully prosecuted them in my

booke concerning the *Ecclesiastique Commonwealth*. Which worke I haue already finished, and prepared for the Presse, intending to publish it as soone as I can light vpon a conuenient Printer. The whole body of this my worke, consisteth of ten seuerall parts or Bookes.

IN the first whereof, I make enquire into the forme of this politic, or gouernment, determining, that, in respect of CHRIST the head, the Church is gouerned in the most perfect forme of Monarchie. But as for CHRISTs Ministers here vpon earth, that they haue no resemblance, or conformitie with an external, and visible Monarchie, but are to gouerne the Church according to CHRISTs ordinance in an Aristocratical forme, not without some spice also of a Democratic. And so consequently I demonstrate, that the supposed Primacie of power in *S. Peter*, and the Papacie pretending therefrom,
doc

doe no whit agree with the Gospel, nor
with our S A V I O U R S Institution.

2 In my second booke I take a
view of the Gouvernours, and Mini-
sters of this Church-weale, who they
are, how they succede to the Apostles;
of what institution Bishopricke is,
how it differeth from Priesthood, who
are the inferiour Ministers, and what
is the power of holy Orders in this
Body.

3 In my third, I set foorth the Hie-
rarchie of the Bishops and Rectors of
this Common-weale, and shew that by
the Law of G O D, there is no distin-
ction of prelation or subiection be-
twene one Bishop and another, but
that all disparity in their Sees is groun-
ded on Ecclesiasticall constitution on-
ly. Thence I passe to entreate of the
electing, confirming, consecrating, or
ordeining of Bishops, and of the rights
of Metropolitans, Primates, and Pa-
triarches.

4 In my fourth, I examine the pri-
uiledges

priviledges of the Church of Rome; and
 proue, that that Church, neither in it
 selfe, nor in her Bishop, nor in her
 Clergie euer receiued from CHRIST
 any preheminence ouer other Churches;
 but if it hath, or had any at all,
 the same was conferred by the voluntarie
 act of humane permission, or concession:

5. In my fifth, I make search, what
 is the naturall and proper power of the
 Church, and proue it to bee meere-ly
 spiritual, still remouing all coactiue
 Iurisdiction from the Church. After-
 ward, I discourse of the power, and
 operation of the Sacraments, as also of
 Church-confutes.

6. In my sixth, I make a comparison
 betweene the Powers Laicall and Ec-
 clestiasticall, that limits may bee set
 downe, for distinction of the Church-
 weale from the Ciuill: Wherein I de-
 monstrate, that Christian Princes haue
 to do with the Church in many things;
 but as for the Church, that it hath no-
 thing

thing at all to doe with disposing of Temporals, least of all to intermeddle with Kings about them. In summe, I intreat of the temporall kingdome of Christ: of the Laicall power, whence it is deriued, what extent it hath, as also of the Franchises of the Church and Churchmen, of Inuestitures, and of the kingdome of SICILY, and such like.

7 In my seuenth, I looke into the internall direction of the Church, which is by Faith, and make enquirie what is the true rule of Faith, and so dispute of the Word of GOD, of the authority of the Church, and Pope about it; of Councels, of Heresie, Schisme, and such like.

8 In my eighth, I take a suruey of the externall gouernement of the Church by Lawes, Canons, and Iudicature. There I handle the obligatorie power of Canons, the qualitie of Dispensations, iniunctions of Fastes, Prayers, and the like.

9 In

9 In the ninth, I descend to the temporall goods of the Church, declaring at large, what maner of maintenance is due to the Ministers thereof, whence it ariseth, and in what sort Church goods are to be disposed. Thereupon, I write of Tithes, Benefices, of propriety in Church-goods, of the vse and abuse of Church reuencwes, of pensions, and Com-menda's, and of the Testaments of Clergy-men.

10 Finally, in the tenth, I vnder-take to shew, what is Ecclesiasticall liberty, that it may appeare in what manner the *Church-weale* may be sayd to be free; and thereupon I discourse of Priuiledges, and priuiledged men; of abuse of Priuiledges, of Exemptions, and exempt persons, of the subiection of Monkes, and others of that sort.

This hath beene the end and fruite of my studies. For whilest vpon my fore-named occasions, I betooke my selfe to the diligent and earnest reading

ding of the holy Scriptures, the Orthodox Fathers, the sacred Canons, and Volumes of the Councils, the veile beeing now withdrawen from mine eyes, and my heart being kindled with ardent zeale both of finding out the trueth for mine owne satisfaction, and of imparting it for the edification of others, I could doe no other, but commit to writing those things, which I found worthy obseruation. Out of which my copious collections, hath beene bred that my ten-fold issue, which now I called forth by their names in order. By weighing therefore and applying these particulars, I plainly perceiued our Churches to haue wandered far wide from the right way, not onely in Discipline, but also in Doctrine.

What then should I doe tarying any longer in the midst of a crooked and peruerse nation? If I should haue resolved to mannage mine owne Church, as was fit, according to the

Indiv

E

ancient

X ancient Catholique Discipline, if I
 would endeavour to teach, and aduance
 the true Catholique Doctrin, I must
 needes haue drawen downe vpon
 mine own head all the hideous storms,
 tempests, and thunderbolts; which the
 Romish Capitol could dart foorth vp-
 on him, ouer whom that tyranni-
 zing Faction did already cary, both an
 heauy hand, and iealous eye; as ha-
 uing by some meanes smelt out my
 priuate labours in writing, though se-
 cretly, against the current of their do-
 ctrine and descignes; as I well might
 vnderstand, by beeing diuers times
 conuented before the Popes *Nuncio*,
 residing at VENICE, and checked
 by him vpon some such surmise. It
 was my best therefore to take the
 wings of a Doue, and by a far flight
 to retire my selfe into the wildernes;
 where I might expect his helping
 hand, that would be ready to saue me
 from the stormy winde and tempest,
 rather then that my selfe remaining in
 wilfull

wilfull blindnesse, should together with other blind guides leade the blind to destruction. For what, alas, are Bishops now adayes, that are yoked vnder the Potencie of Rome? In regard of their Temporalities (where their Reuenues are great, and bouldstered out with secular dignities) they are goodly Potentates, they are Grande's, they are Princes; but Bishops they cannot bee called, but equiuocally. Verely all others, beside the Bishop of Rome, haue lost all their Episcopall power. For the gouernment of euery particular Church and Diocesse is fled from home, and waisted ouer to the seuen-hilld Citie. The Bishoppes themselues what are they, but (and scarce that) Vicars, and Seruitors to our good Lord and Master the Pope; subiect, abiect, vile, seruile, ouer-awed, ouer-trampled wretches, still at the deuotion and becke, not onely of the grand Masters Holinesse, but also of such, and such

Cardinals, of so, and so many Congregations set vp at Rome to curbe them, of this Legate *à latere*, of that Apostolique *Nuncio*, of these Inquisitors, of those Visitors, and in fine, of the infinite rabble of the Regular Orders, and of euery Companion of those Brotherhoods, which start vp with their Apostolique Priuiledges, not onely to stand on euen ground with the Bishops, but to checke, and coope them vp in their owne walke of Church-Regiment; nay, to swallow vp all their Episcopall Iurisdiction. So in effect, the Church vnder the Romish head is no more a Church; but a certaine humane Bodie-politique, vnder the meere temporall Monarchie of the Papacie. The Church is indeed a Vineyard; but employed onely for the making our father *Noah* drunke. It is a flocke; but prouided onely for this Shepherds profit; to squeeze out the milke, till the very blood come; to sheare their fleeces;

nay,

nay, to shaue them to the quicke; nay,
 to slay, and slay, and deuoure the
 poore sheepe at his pleasure. Why
 should not I then remoue from hence,
 lest I become a spectator; nay, a parta-
 ker of these impieties and mischiefes?
 The great Shepheard my SAVIOUR,
 hath appointed mee to be a dogge in
 his flocke; I must barke; I cannot be
 a dumbe dogge, as all the Bishops vn-
 der the Romane are; who, some for
 hope of preferment, oither some for
 feare of afterclaps, are vitterly mute,
 applying themselues to the times, and
 sayling with the winde, though in that
 common streame, they, with their
 Leader, runne on the rocke, and suf-
 fer wrack. And because (as the worlds
 by-word goes) *Obsequium amicos, &c.*
 The flatterer gaines friends, and the
 re-troth gets enemies, now that my
 conscience debarreth me from betray-
 ing the Trueth, it both became, and
 behoued mee to step out of the reach
 of that despitefull harred, which en-

vironned mee, vnlesse I would daily expose my life to the hazard of poyson, or offer my throate to the poignard of an Assassine, the ordinary meanes now adayes to silence controuerfies: Whereof the Church of Rome hath found out a most compendious meane, by referring the decision and maintenance of their Doctrine, not (as our simple forefathers were wont) to learned Diuines, and free Councils, but to tormentors, to hangmen, to hireling stabbers, cut-throats, and bloody parricides.

As on the right hand these spirituall motions did strongly incite mee to enterprise this departure, so on the left, I confesse, I often found and heard a busie disswader, the bond-mayd *Hagar*, with her *Ismael*, the wildome of the flesh disputing against the spirit, and pressing me on this maner, What, and whither wilt thou? A Prelacie thou hast here (vnder the Popes protection) of large procinct, and faire reuenuē,

not

not without further hopes of greater titles, if your eye looke that way. Thus much you haue in possession, of this you are ascertained, what otherwhere will betide you, GOD knowes, not you. And can you thus forsake your Countrey, your kindred, your friends? Can you thus take your farewell of all these, without hope of euer reuising them? Why make you your selfe wiser then your fellow-bishops? They (charitable men) endure all things, beare with all things, excuse any thing. Why doe not you draw in the same line with them? Are you among so many, you onely sharpe-sighted? are all the rest moale-blind? If you be thus wise, why respect you not your owne reputation? Perceiue you not that, as soone as your backe is turned, the most infamous and monstrous criminations, that can be deuised, shalbe let flie after you? At Rome first, and thence all about the world you are sure to be branded with the odious name of an heretique.

These

These and such like suggestions did my shrewd and troublefome *Hagar* whisper into mine eares : whereupon hot conflicts were raised in the inmost cabin of my heart , betweene her on the one side, and my spirit and conuicted conscience on the other. At length the Spirit of G O D making a more powerfull and conquering assault, brake off these disputes, and delays, and called me forth with that voice of power and efficacie, saying to me (as sometime to *Abraham*,) Get thee out of thine owne Countrey, and from thy kindred , and from thy fathers house, and come into that land, which I shall shew thee : And so was I drawne to put in practise that most famous precept long since deliuered by the wise men , S E Q V E R E D E V M, *Follow G O D when hee calleth* : euen as the blessed Patriarch *Abraham* (as *S. Ambrose* elegantly obserueth *lib. 1. de Abra. cap. 2.*) did by way of pre-
 uention acte that which the Sages of
 Greece

Greece did afterward recommend to the world for a precept. By which fact of *Abraham* I receiued great encouragement, considering how plentifully GOD did reward his readie obedience, by preserving his honour in the speciall protection of his beautifull wife *Sarah's* chastitie endangered by *Pharaoh*. Here *Ambrose* affordeth me yet more comfort; inferring, that, because *Abraham* for GOD's cause set light by all he had, therefore GOD multiplied to him all hee had. But the first reward that GOD gaue him, was the preservation of his wives chastitie, which hee knew to be most acceptable to him being her husband. *Ambrose* here proceedeth excellently; He that followeth GOD, stands alwayes on sure ground. We must therefore preferre GOD before all things: and neither in regard of our native soile, nor for love of our parents, our children, or wife, be withdrawne from performance of whatsoever GOD commandeth, forasmuch as GOD is the giuer of all these blessings,

F

and

*and is able to make good , and preserve
whatsoever he bestoweth.* Hereby I am
put in good hope , that GOD will in
the first place of recompense of my,
though slow, yet settled obedience vn-
to his call, vouchsafe me a protection
of my good name and reputation: so
that the beautie thereof (how meane
soever) shall not be deflowred , or ble-
mished, though I leaue it behind mee
in the barbarous hands of those, that
are like to make bold ynough with it;
but rather that it shall be preserved in
its prime and integritie , free from all
scandall, and fruitfull to others edifica-
tion. This confidence hath heartened
me , this calling hath ouerruled mee,
these dangers haue armed me to aban-
don all , and cheerefully to vndertake
this iourney.

But, aboue all, the loue of my SAVI-
OVR hyeth mee forward to this pil-
grimage. I were surely of base and
groueling thoughts, if I should leaue
that my function, with intent to lay
mee

mee downe and rest, or hide my head
 in a corner, that I might rid my selfe
 of such conflicts as belong to my cal-
 ling, and so grow stiffe with ease and
 idlenesse. It is the cause of CHRIST
 I haue in hand, which challengeth
 mee wholly, and all mine endeauors:
 I heare that voyce still thundering in
 mine eares, CLAMA, Cry aloud, and
 charging mee to ioyne in cry with
 them, that haue not bowed their knee
 to *Baal*: and that my voyce may, with
 theirs, be the better heard, to climbe
 vp to the top of an high mountaine,
 to preach to SION. This voyce I
 readily obey: and therefore I hye me
 vp into some safe place, where the
 true Catholique Religion holdeth vp
 her head, and taketh free breath.
 From so fitt a stand, wheresoeuer I
 shall finde it, I meane, as my dutie
 bindes, and as my strength affoards,
 to display and publish that trueth
 which I haue learned, and to lay forth
 the wayes for remoueuall of Schismes,

and reducing of the Church to vnty.
 It shall not bee long ere the Church
 shall heare my voyce ; I will speake
 vnto the heart of Ierusalem , and will
 call vpon her. I cannot bee wanting
 in this my dutie , beeing a Bishop in
 the Church of Christ. Now to euery
 Bishop his owne proper Diocesse is
 so committed , that hee is withall to
 know , that the vniuersall Church al-
 so is by our SAVIOVR commended to
 his care , as neede shall require. To e-
 uery of vs Bishops , Saint *Paul* leaueth
 this lesson : Take heed to your selues ,
 and to the whole flocke , in which
 the holy Ghost hath made you ouer-
 seers , to feede the Church of God ,
 which hee hath purchased with his
 owne blood. To the same purpose are
 those wordes , which passe vnder the
 name of *Eleutherius* , a very ancient Bi-
 shop of Rome , speaking to other Bi-
 shops : *For this cause the vniuersall*
Church is by CHRIST IESVS com-
mitted to you , that your paines may bee
employed

employed for all; and that you should bee forward, in affoording your helpe to euery man. And the blessed Martyr Cyprian, in his thirde Booke and thirteenth Epistle, auoucheth, that himselfe, (together with the Bishop of Rome) doeth hold the ballance of the gouernment of the Church: And moreouer addeth this: The bodie of the Priesthood consisteth of a great number, and is so combined together with the glew of mutuall concord, and bond of amitie, that if any of our Society shall attempt to rayse vp an Heresie or Faction, and to rent, and spoyle the flocke of Christ, the rest may put to their helping handes for remedie. So likewise the same Cyprian did not onely by aduice, but also by action more then once, affoord his helpe vnto distressed Churches, though situated without the procinct of AFRICKE, and sometimes euen to the Church of Rome, as in the second and fourth Bookes of my fore-mentioned Tractate of the Church-weale, I

specific at large. So *Polycarpus*, *Irenæus*,
Hosius of CORDVBA, *Athanasius*, *Basilus*,
both the *Eusebij*, the one of SAMOSATVM, the other of VERCELLA,
Lucifer of CARALLI, *Hilary* of POITIERS,
Theophilus and *Cyrillus* both of ALEXANDRIA,
Aurelius of CARTHAGE, and many other out of their
Episcopall Office; tooke great paines to releue the
distresses of the vniuersall Church; and stepping
aside from their owne Churches, but in the
meane while, prouiding for, and recommending
them vnto others, did, out of their owne
authoritie, betake themselves to succour other
afflicted, and disturbed Churches. It is
therefore agreeable with my Office; nay,
it is my most proper duety to endeavour,
to my power (as *Cyprian* teacheth mee)
to worke a cure vpon the Court of Rome,
which setteth vp and maintaineth a
conspiring faction, rending and
raueging the flocke of CHRIST. Which
my helping labours
are

are to bee performed, not by my approaching thither in person (for that were both dangerous to my selfe, and bootlesse for the cause) but, as I doe, by my most remote bodily absence from it. And as for my Diocesse and Prouince of SPALATO, it is my most earnest desire to haue continued the administring thereof, like as *Hosius*, *Basil*, the *Eusebij*, *Hilary*, and others euen now named by me, did reteine still their owne Churches, and returned to them, when they had atchieued the publique busines of the vniuersall Church. But my Church, with many other, doeth groane vnder the Popes h auie yoake, who heartily hateth reformation, and with tooth and naile opposeth it, both with his own strength, and with the forces of such Princes, as adhere to the Papacie: so that hee hath, and daily exerciseth a boundlesse power of life and death ouer any that shall lift vp a finger towards the redresse of this his Tyrannie.

nie. It was therefore necessarie for mee thus to withdraw my selfe from my Province, that hauing broken these bonds of seruilitie, and getting freer breath, I might haue opportunitie to blaze abroad the trueth; and without controule deplore the ruines, which the insolencies of the Court of Rome, haue brought vpon the holy vniuerfall Church.

Verely there is in euery earthly King an awfull Maiestie; who, as *Tertullian* speaketh, *is the next after GOD, and inferior to none but GOD; and aboue whom, as Optatus Milenitanus sayeth, there is none but GOD alone.* Therefore, when King *Dauid* was to vndergoe reprehension for adulterie and murther committed by him, neither the high Priest, nor any other of the Priests, or Leuites, nor yet any of the Kings friends, or neere attendants, durst intrude into that office: but GOD himselfe employed his peculiar and extraordinarie messengers

gers, and appointed *Nathan* the Prophet to go to the King, and tell him his owne. But as for the Pope of Rome; he, for his turmoyling, scandalizing, harrying, and oppressing the Church, is not to be dealt withall by extraordinary Commissioners: we are not to waite till G O D from heauen giue some immediate deputation, to select Ambassadors for that purpose. There is not in our Romane Bishop, there is not such a radiant Maiestie, that a man need to bee daunted with the lustre of it: Hee hath no glimpse of Maiestie, other then a forged puffle of temporall pride, and that vsurped, and a thing of very nothing. Pull off this visour, and then what is hee but our brother, our colleague, our fellow-Bishop, our fellow-seruant, our fellow-labourer in the worke of the Gospel? And surely, as *Solomon* teacheth vs in his Prouerbes, One brother helped by another, is like a fortified citie. Why then sleepe wee? why are

we possessed with a Lethargie of carelesnesse? Our brother goeth to wrack, and draweth the Church with him to ruine; and wee, that are his brethren, sit still, and neither yeeld helpe for it, nor take care of it. Though all others remaine deafe, and dumbe, carelesse, and sencelesse, yet I (pettie whelpe) though least of all the troupe, I cannot couch, I must needes start vp, and make what yelping noyse I can, shrill enough perhaps to awaken stronger mastiues, as yet cast into a dead sleepe by the Popes enchanting morsels. These, if they awake, are like to barke lowder, and to driue away the Wolfe; and so, as their office is, to guard CHRISTs Sheep-fold. For the rowzing vp these lustier dogges, I meane not to spend mine owne fillie voyce, I will vse the voyce of the most High, and raise vp the whole Cry of the ancient Fathers, and sacred Councils, still redoubling the warning-voyce of the holy Catholique Church.

Of

Of my tenne forenamed Books of
Church-weale (with conuenient speede
 to bee published) the principall ayme
 and intent is, that the errours of the
 Romane faction may bee layde open
 to the world, that the trueth and
 soundnesse of Catholique both Do-
 ctrine, and Discipline, may bee declar-
 ed, that those many Churches, which
 the Church of Rome hath cast off,
 and kicked out, may be held for Ca-
 tholique : Finally, that the way of v-
 niting all the Churches of CHRIST
 may be asfarre off designed and poin-
 ted at, if not neerely demonstrated, if
 so be that by any meanes it may come
 to passe, that wee may all say and
 thinke one thing : that distractions
 and schismes may bee extinguished,
 and that Christian Princes may haue
 no such pretences, as vsually they
 nowadayes draw from diuersitie of
 Religion, to plot mutuall mischiefes
 one against another, and to trouble
 the common peace of Christendome

with causlesse, vnseasonable, and vngodly warres. But that they may rather bend their ioynt forces, for the restoring vnto their auncient libertie those Christian Churches, which long haue, and still are like to groane vnder the heauy yoake of miscreant Tyrants.

For my particular, my intent and desire is, that this my, whether departure, or escape, or flight out of BABYLON be so euen caried, that no iust imputation of schismaticall singularity may sticke vnto it. I forsake errors, I shunne abuses and corruptions; these, and nothing else I flie, lest I should partake with the sinnes, and consequently with the plagues of BABYLON. Nathlesse, I doe not, neither wil disioyne my selfe from that common bond of charitie, wherein I am obliged to the holy Catholike Church, and to euery member of it; but, as much as in mee lyeth, I am ready to ioyne in perpetuall communion with
all

all Christians, as long as wee accord in the essentials of our Faith, and in profession of the Creeds of the auncient Church of CHRIST: But with this condition, that it may be free to vs on all sides, to reiect and abhorre all new-coyned Articles of Faith, either flatt contrarie to the holy Scriptures, or any way repugnant to the sayd generall Creeds: As also that we bee not bound to admitt, as Articles of Faith, such positions, as beeing in themselues indifferent, haue neuer yet bin sufficiently debated, and determined by the Church, vntill such time as they shall be fully resolved, or well prooued to haue bin already resolved. And finally, that we be not so hardy, as to damne for hereticall, any such controuerted points; vnlesse it appeare, that the same haue bin already lawfully condemned by the Church, or vntill they shal hereafter be so condemned. In GODS Name, let each particular Church, in points indiffe-

lent, and vndecided, enioy her libertie both for matter of opinion, and for maner of practise. Let euery of them abound in their priuate iudgement, vntill the Catholique Church, by the guidance and gouernement of the Spirit of CHRIST, shall make an end of the Controuersies, and with the winow seuer the chaffe from the solide graine.

In the meane time let vs hold our selues to that famous rule of the renowned Father Saint *Cyprian*, which he vsed in the Councell of *CARTHAGE*. *We iudge no man, sayeth he, neither doe wee, for diuersity of opinion, cut of any man from the right of communion with vs. For none of vs hath borne himselfe as Bishop of Bishops, nor by tyrannicall ouer-awing hath enforced his Colleagues to a necessity of obeying him. Forasmuch as euery Bishop, by the liberty of his place and calling, hath his iudgement and suffrage free to himselfe, so that, as he cannot iudge another, soe he cannot*
bee

bee indged by another. But wee must all attend on the doome of our LORD IESVS CHRIST, who onely hath power, as to make vs gouernours in his Church, so to call vs to accompt for our behanour in that office. The point then in question was about the baptising of Heretiques, wherein Cyprian dissented from the Romane, nay in a maner from the whole Church, and standing stiffely in his opinion, did hold Stephen the Bishop of Rome, eagerly opposing him, and almost all the rest, to bee in a manifest errour. Yet Cyprian neuer went so farre, as to suffer the bond of Christian vnion, and Ecclesiasticall communion betweene them to bee broken; least there should haue risen a rent and schisme betweene them, which is the most pernicious plague that can light vpon Christian Churches. And in this matter Cyprian to his great commendation did temper and allay the not ouer-discreete zeale of Stephen.

For

For whilest on the one side *Stephen* in his heate attempted a rent betweene those Churches by his excommunications, on the other side *Cyprian* with his patience, charity, and extraordinary prudence quenched this flame, and defeated that imminent separation. For which his sweet moderation *S. Augustine* doth often, and highly extoll him and propoundeth those courses of his as a rule and Copy for the Church to follow.

And the same Father entring into consideration of this contesting of *Cyprian* with *Stephen*, and of his milde behaviour therein, in his fift booke against the Donatists cap. 25 thus saith. *The peace of CHRIST gatt the upper hand within their hearts: so that in so hott a difference in opinions, yet there arose no mischieuous schisme betweene them.* Surely *Cyprian* nothing doubted, but that *Stephen* was in a very materiall errour, in readmitting Heretiques to the Catholique Church, and

and not rebaptizing them. And yet, rather then hee would teare asunder the bodie of the Church by schisme, hee was willing to communicate, not onely with *Stephen* himselfe, thus differing from him in opinion, and action, but euen with those lapsed offenders, whom hee yet held altogether impure: and this association he afforded them, onely because *Stephen* had vouchsafed them the hand of fellowship. This example of Christian moderation Saint *Augustine* in his owne times propoundeth for imitation to the Donatists, and now in ours to vs all.

Let vs therefore, Holy father, and my reuerend Fathers, brethren, and Colleagues, let vs tread in the steps of *S. Cyprian*; and follow the aduice of *S. Augustine*, that aboue all things care may bee taken for the redresse of schismes, and distractions. *Cyprian*, we see, as *Augustine* obserueth, being full of the bowels of charitie, resolved that

H

those

those that goe in diuers wayes of priuate iudgement, yet may and must walke the same way of charitable vni-
on. Let vs likewise take, and giue leaue to dissent in opinion one from another, vntill a full and faire determination be made in such points, as yet depend vndecided. But in the meane while, let vs remaine in vnitie. For if in any thing yee bee otherwise minded, God will (as *S. Paul* admonisheth) reueale this also vnto you. Make not the distractions of the Church greater then indeed they are. Beware, lest with *Stephen*, by your importune excommunications, you attempt to breake asunder the bond of charitie. Take heed, lest by thus siding our into opposite parts, the mischiefe of schisme, so warily fore-shunned by *S. Augustine*, gett head amongst vs, and preuaile against vs. Renew peace, amitie, and vniue among all Christian Churches, which professe the Fundamentalls of true Religion, and retaine the ancient

Con-

Confessions of the Christian Faith. Be
 yee assured that Schisme doeth the
 Church more hurt by disturbance,
 then Heresie by distemper. Be readie
 to entertaine communion with all,
 not without mutuall freedome of opi-
 nion in questionable problemes; and
 yet with ioynt forces against euident
 falsehood. Suffer the truth to bee
 sifted out by free, and lawfull meanes,
 according to the faire carriage ancient-
 ly vsed by the holy Church. By this
 meanes, I hope, and by the helpfull
 grace of CHRIST (who is not wont
 to hide himselfe from those that seeke
 him with sinceritie.) it will shortly
 come to passe, that a compleat agree-
 ment, and concord, so much wanh-
 ed, so much wished, will ensue in the
 whole Church, that we all may mind
 the same thing, and walke by the
 same rule. Let vs kinde and set vp a-
 mong vs, not the firebrands of facti-
 on, hatred, and contradiction, but the
 lampes of Catholike Doctrine, and
 religious

religious instruction. Let the word
 of GOD be a lanterne to our feet: let
 vs tread in the footsteps of our holy
 Predecessors, who haue bin the lea-
 ding-stars of the Church of CHRIST.
 Let vs be no longer obstinate, but en-
 tertaine the light of the Gospel, and
 by it dispell the cloudes and mists of
 errour and falshood. Let vs depart
 from all those innouations, which haue
 almost extinguished the ancient Do-
 ctrine and Discipline of the holy Ca-
 tholike Church; that, as CHRIST is
 one, so his Church may bee one, fast
 combined together with the glew of
 perfect concord: and that in it wee
 may all with one minde and mouth,
 glorifie GOD, euen the FATHER of
 our Lord IESVS CHRIST. Amen.

*Given at VENICE the 20 day of
 September. 1616.*



IMAGO
Sⁱ Petri
Clauigeri.

PP. Paulo 5.
Insignia
gentilitia.

IMAGO
Sⁱ Pauli
Ensisferi.

DECRETVM

Sacrae Congregationis Ill.^{morum}

S.R.E. Cardinalium, à S.D.N. PAVLO
Papa V. Sanctaq; Sede Apostolica, ad In-
dicem Librorum, eorundemque permissionem,
prohibitionem, expurgationem, & impressio-
nem, in vniuersa Republica Christiana specialiter
deputatorum, vbiq; publicandum.



VONIAM *ultra*
quam plurimos Li-
bros, tum in Indice
communi, cum in di-
uersis particularibus
Edictis, prohibitos, &
damnatos; Vt multa
temeraria, calumniosa, scandalosa, seditiosa,
schismatica, erronea, & haeretica respectiue

continentes: Adbuc in dies cum tam maxima catholicorum pernicie, alij confimiles, contra veritatem, & puritatem fidei Catholicae, multiplicentur, & prodeant. Ideò Sacra Congregatio Illustrissimorum S. R. E. Cardinalium ad Indicem deputatorum, volens pro eius vigilantia, & munere, de opportuno remedio providere; Ne ex eorum lectione Christi fideles erroribus, atque hæresibus inficiantur, & depraventur: illos quoque prohibendos, atque damnandos esse censuit. Inter quos præcipuè, cum inspexerit, Vt perniciosissimos, & innumeris hæresibus, erroribus, blasphemijs, atque calumnijs scatentes, in lucem prodijisse infra scriptos. Ne graviora in dies damna, in tota Republica Christiana, ex ijs oriantur: eos omnes in specie omnino damnandos, atque prohibendos esse voluit. Sicuti presenti Decreto, penitus illos damnat, & prohibet, Ubicunque, & quovis idiomate impressos, aut imprimendos. Mandans, Ut nullus deinceps cuiuscunque gradus, & conditionis, sub pœnis in Sacro Concilio Tridentino, & in Indice librorum prohibitorum contentis, eos audeat

audeat imprimere, aut imprimi curare, vel quomodocunque apud se detinere, aut legere. Necnon etiam sub iisdem pœnis precipiens, Ut quicumque nunc illos habent, vel habuerint in futurum, locorum Ordinarijs, seu Inquisitoribus, statim à præsentis diei notitia, exhibere teneantur.

¶ Libri autem sunt, videlicet

Conclusionum civilium, de successione conuentionali, & anomala Clāsis prima, per Bartholomeum Musculum. Mercurij Gallobelgici S. eidano Succenturiati, siue rerum in Gallia, & Belgio potissimum, Hispania quoque, Italia Anglia, Germania, Vngaria, Transilvania, vicinisq; locis, ab anno 1555. V'que ad annum 1570. gestarum Historice narrationis continuatae, Auctore M. Gotardo Arthufio Dantiscano.

Adami Theodori Siberi Dialecticon Academicarum, quæ sunt orationes, præfationes, dissertationes, epistolæ, & carmina.

Rogerij Widdringtoni Catholici Angli, ad
I 2 S. D.

S. D. Paulum V. Pontificem Max. humiliter supplicatio.

Sextum Renata, renouata, ac longè ornatius etiam quam unquam antea exculata Sphinx Theologico-Philosophica.

Rerum, & Urbis Amstelodamensium Historia. Authore Ioh. Isacio Pontano.

Discursus Historico-Politicus, in tres sectiones distributus. Auctore Ericho Beringero Philireo.

Libellus, cui tit. est, Marcus Antonius de Dominis Archiep. Spalatensis, suæ perfectionis consilium exponit.

In quo complures propositiones, formaliter hæreticæ, erroneæ, schismaticæ, sapientes hæresim, blasphemæ, scandalosæ, & contumeliosæ in Ecclesiam Catholicam Romanam, respectuè continentur.

Et quia in præfato etiam libello, Author ait, opus quoddam De Republica Christiana, se breui editurum, quod decem libris complectetur, & singulorum librorum materiam, quam in eis tractat, proponit; in quo se docere expressè asserit plures propositiones:

sitiones: quæ cum manifestè hereticæ sint.
Ideò prædictum quoque opus, ubique
& quouis idiomate, siue iam impressum,
siue imprimendum, præsentî Decreto pro-
hibetur.

In quorum fidem, manu, & sigillo Illustrissi-
mi, & Reuerendissimi D. Cardinalis S.
Ceciliæ, Episcopi Albanen. præsens Decre-
tum signatum, & munitum fuit. Die duo-
decima Nouembris MDCXVI.

P. Episc. Albanen. Card. S. Ceciliæ.

Registr. fol. 110.

locus ✠ figilli.

F. Franciscus Magdalenus Capiferreus
Ord. Prædic. Secretarius.

R O M A E,

Ex Typographia Camera Apostolicæ.

M D C X V I.

THE UNIVERSITY OF CHICAGO
LIBRARY



¶ *The same in English.*

The Image of
S. Peter with
his Keyes.

The Armes of
Pope Paul
the fift.

The Image of
S. Paul with
his sword.

THE DECREE

Of the sacred Congregation
of the most Illustrious Cardinals of
the holy Church of Rome, specially depu-
ted throughout the whole Christian Common-
wealth, by our most holy Lord Pope *Paul* the
fift, and by the holy Apottolique See for com-
posing the Index of Bookes, and for the permit-
ting, prohibiting, purging and printing them;
which Decree is to be published in all places.



Orasmuch as, besides very
many Bookes already pro-
hibited, as well in the Or-
dinary Index, as in diuers
speciall Edicts, and con-
demned, as respectiue-
ly vnaduised calumnious,
I seditious,

seditious, schismaticall, erroneous and hereticall points; there are neuertheless, other Bookes of the like sort dayly multiplyed and set foorth against the trueth and puritie of the Catholique Faith, and to the great mischief of Catholiques: Therefore the sacred Congregation of the most Illustrious Cardinals of the holy Church of Rome, deputed for the making and renewing the said Index or Catalogue, beeing in their vigilant care of their duety desirous to prouide a seasonable remedy hereof, lest faithfull Christians should be infected and peruerterd with errors & heresies, by reading of such bookes; hath thought fit to prohibite and condemne them also. Among which hauing specially obserued that there haue bene published certaine bookes, (the names whereof are here vnder specified) very pernicious, and full of innumerable heresies, errors, blasphemies, and slanders: Lest greater mischief should by the vndernamed bookes redound vpon the whole Christian Common-wealth, the said Congregation hath adiudged them in speciall to be condemned, and prohibited: And so by this present

present Edict doeth downe-right damne and prohibite them wheresoever, or in what Language soever, either already printed, or hereafter to be Printed. And commandeth, that from hencefoorth no man, of what degree or state soever, bee so hardy as to imprint, or cause them to be imprinted, or in any wise to keepe them by him, or to read them, vnder the penalties mentioned on that behalfe in the holy Councell of Trent, as also in the Index of prohibited bookes. Enioyning likewise vnder the same penalties, that whosoever now hath, or hereafter shall haue the said bookes, doe forthwith vpon notice of this present day yeeld them vp to the Locall Ordinaries or Inquisitors.

¶ Now the bookes are these
that follow.

THe first ranke of ciuill Conclusions concerning conuentuall and irregular succession, made by Bartholomew Musculus.

Mercurius Gallobelgicus seconding Sleidan.

Or the continuing of the historicall narra-
K 2 tion

tion of occurrences in France, and the Low-countreys especially, and also in Spaine, Italy, England, Germany, Hungary, Transilvania, and other places adjoining, from the yeere 1555. vnto the yeere 1570. By Gotard Artus of Dantsk.

Dialexeis Academicæ, viz. Orations, Præfates, Disputes, Epistles, and Verses, made by Adam Theodorus Siberus.

The humble supplication of Roger Widdrington an English Catholique, vnto our most holy Lord Pope Paul the V.

Sphinx Theologico-philosophica, now the sixth time newly reuiued and renewed, and more finely furnished then euer before.

The History of the affaires and City of Amsterdam, written by Iohn Isacius Pontanus.

A politicall and historicall Discourse diuided into three sections, by Henry Berringer Philireus.

A small Booke bearing this title, Marcus Antonius de Dominis Arch-bishop of

of Spalato, declareth the motiues of his
departare: in which Booke are respec-
tively contained Very many propositions,
formally hereticall, erroneous, schismatic-
call, sauouring of heresie, blasphemous,
scandalous, and contumelious against the
Catholique Romane Church.

And because in the aforesayd Booke, the
Author professeth, that he will shortly set
foorth a certaine Worke of his concerning
the Christian Common - wealth,
which he will comprise in tenne Bookes,
and doeth there propound the matter,
which he handleth in euery of the sayde
Bookes, in which hee expressly auoucheth,
that hee teacheth diuers propositions:
which, because they are manifestly hereti-
call, therefore by this present Decree his
sayd Worke is forbidden in all places, and
in all languages, whether already printed,
or hereafter to be printed.

In witnesse whereof to this present Decree,
the most illustrious, and most reuerend
Lord Cardinall of S. Cecile, Bishop of
Alba hath set to his hand and Seale.

Giuen the 12. of Nouember. 1616.

P. Episc. Albanen. Card. S. Cecilie.

Registr. fol. 110.

the place of the ✠ Seale.

*Frier Francis Magdalenus Capiferreus,
Of the Order of the Preachers,
Secretary.*

Printed at ROME, in the Printing-house
belonging to the Apostolique
Chamber, 1616.

A parcel of Observations upon
some considerable points in
this Decree.

THis damnatory Decree of the
most venerable Congregation
of Cardinalls, having taken
the paines to flie over the
Alpes, and now stooping so
low, as in our owne Language to conuerse
with vs (*Tramontans*) rude Northerlings; an
hard, and heauy case it were, if the good in-
tention thereof should be frustrated: Which
for certaine would more or lesse betide it, if
it should either incurre contempt among
the many, who are bold enough, without-
booke to censure these Book-censurers, or
on the other side should be construed more
rigorously, then it was meant; and so breed
scandall in the minds of ouerrender Roman-
Catholiques. Very necessary therefore it is,
by way of explanation; to demonstrate the
laudable endeuours of our iudicious Index-
masters, who in managing this troublesome
affaire, haue shewed their habilities, and kept
on foote their ancient vertues of diligence,
prudence, clemencie, and ingeniousnesse.

I. The first vertue (which ouerrunneth
all the rest for haste) is their nimble dili-

L

gence,

A parcell of Observations

gence, and astiuitie, in present damming vp that wide breach, which was like to beare downe the bankes and rampiers of the Papacie. Surely men of the vulgar mould, if they had bene thus at once perplexed with a double passion, would haue bene stricken with the spirit of stupiditie, like him, who seeing his house on fire, stood stone-still gazing at his owne misfortune, able neither to bring, nor call for helpe. But our worthy champions of the Romane Court, being sensible enough of their deepe wound inflicted by this most Reuerend, and learned Archbishops relinquishment of their party, as also bestead with feare of a more mortall blow approching from his prepared forces, yet forget not betimes to bestirre, and betake themselues to their wonted remedies. Now the current cures of these maladies by the prescript of the Romane-Licenciats, are performed in two methods, working vpon the aduersary, either by surprising his person, or by calling in and hiding his weapons. In the first, the predominants are force and fraud, in the other, censure and authority.

Here, I heare, slacknesse is objected for omitting the apprehending of the principall (the Authour) and in stead thereof arraigning and condemning the accessories (his Writings.) But in trueth the Romane Superuisors haue not herein come short of their duty,

upon the former Decree.

ductie, but of opportunitie. For the Reuerend Bishop of *Spalato*, hauing formerly sequestred, and retyred himselfe from *Dalmatia* into the Citie of *Venice*, there could not either in that Citie, or in his Prouince, be any present misse of him vpon his departure out of *Italy*: so that the first noyse, and notice of his disclaiming their partie, came to them from his owne voluntary act; first, by sending his certificatorie letters to the Senate of *Venice*, from *Coyra* a chiefe Citie of the *Grisons*: and shortly after, publishing in print at *Heidelberg*, this his *Manifesto*, which hee before had priuately written at *Venice*: Which no sooner saw the light vpon the 23. of October, but presently it was transported (*quadrigis albis*) by poste to *Venice*; and thence by the Popes *Nuncio* there, sent away to *Rome*; where by the twelfth of the next moneth, it was nimbly doomed to silence by them, that whetted their teeth to bite the stone, when they could not fasten vpon the hand that slung it. Yet this also was soorthwith endeauoured, by beleaguering the passages through *Germany*, and disperling secret Warrants for his stay and apprehension. But these snares were set too late, and other incident dangers by sea, by land, by solitude, by company, by sicknesse, by discouery, were all ouercome by Gods ouer-ruling hand: so that the misse argueth not want of zeale in them, that vpon

A parcell of Observations

the first alarme arose to pursue him, but rather want of regularitie in him, who tooke not his solemne leaue of the Popes *Nuncio* at *Venice*; of whom he should surely haue had authentique letters of passe, and perpetuall prouision of safer lodging, then he was like to finde in the villages and by-ways, thorough which he passed vncouth and vn saluted.

2. Next to their diligence, may wee behold their providence, in not onely nipping the head and root of a weed already sprung, but also digging to kill the harmefull seedes of other, likely ere long to shoot soorth. Good wisdom it was to lend soorth *per-
cussorem contra percussorem*, to take off the head of this fore-running *Manifesto*, which proclaimed it selfe to be *Vox clamantis in deserto*, and to prepare the way for a greater comming after. But *Herod* is too coole a precedent in this, as also in his child-slaughter. *Pharaoh* comes neerer in his mandate to the midwives. But the very case of this prouident course is exemplified in those, to whom the Poet thus, *Et nondum natis dira venena datis*, who make the wombe the tombe, and deprive abortiues of that light, which they neuer enjoyed,

Some perhaps that dreame of that olde Sentence, *Paterfamilias* ~~prodes~~ will call these courses, both cowardise, and crueltie: Others vnskilfull in booke-quelling, will say, that it had bin

bin faire play to haue suffered this vnborne ten-fold brood, first to take breath, and then to grapple with euery of them seuerally. Alas, these nouices forget, that it is, not crueltie, but prouidence to crush in the shell such vipers: and therein this learned Confistorie vouchsafeth to take their lesson from the *Pygmies*, who betimes march forth in troopes, to breake the egges of the *Cranes*; whose young, hauing once hard bills, would peck out their braines. Besides this example, they haue also a booke-case for it. *Titius* resolving to contradict and beare downe *Sempronius* in a publique assembly, and being ouertaken with a napp, was suddenly awaked, and told in meriment, that *Sempronius* had newly ended a large speach fraught with arguments against him. *Titius* instantly starts vp, and lowdly sayth; Worthy Auditors, I deny all that *Sempronius* hath now sayd: Foorthwith being told, that *Sempronius* had as yet sayd nothing; Then, quoth he, I deny all that he will say. Much more powerfully doe these much more watchfull contradictors refute their silent aduersary, resolutely denying and defying whatsoever shalbe said in those ten vnpublished Bookes; being forsooth so skilfull Prognosticators, that they can out of the very sound of the name, foretell their fortunes and distempered complexion, that they will be no more

A parcell of Obseruations

nor lesse then *formally Hereticall* : and therefore to be all at once swept away with one *Damnatus*. A faire winding vp of this business : whereas to vndertake punctually to confute them, would proue both a tedious and hazardous conflict. But now by this meanes *tuta sunt & muta omnia* : All is hush and cocksure.

3. This sure and sharpe proceeding is yet wel tempered with compasfion and moderation ; in that these Iudges would not haue the Spalatian Arch-bishop to stand vp single to this Indictment, but for the getting him some company to march with him to the dungeon of Suppression, they take the paines to ransacke all blind corners for the making vp of a damned crew : whereto, rather then faile, out-dated Kalendars of Gallo-Belgicus, and other Pamphlets of small import must helpe to make vp number.

This some misdeemers impute to their penury, as hauing no better in store : others to dissimulation and concealment of their grieve, lest they should seeme to ressent their losse, or to be stung with his writings : others to disdaine, as not vouchsafing that honour to their enemie to set foorth an Edict against him onely, but rather imitating the Huntsman, who bending his bow to strike a faire Stagge, puts forth towards the Standing, for shew, other raskall Deere with him. But certes

upon the former Decree.

tes the true and onely motiue hereto was their gentlenesse and compassion, ready to yeeld *Solamen miseris*, &c. and therefore providing for him the solace of society and partnership in misery: Wherein they yeeld him a second fauour, in ranking before him, as more capitall offenders, those, that had not so deeply transgressed as he; which was the greatest kindnesse that *Polypheme* could afford *Vlysses* among the other Captiues in his Caue, to make the last bit of him.

And howsoever it may seeme that the said worthy Arch-bishop was the onely marke here aymed at, as if all the rest were but painted posts, and Turkes of ten pence, to fill and adorne the shooting-field; yet surely that is not altogether true. For here stands vp a Roman-Catholike crouded into the midst, answering to the name of *Roger Widdrington*, by whom the oath of Allegiance hath bin so soundly defended, and the Popes temporall encroachments so stoutly rebated, that he deserueth to bee accounted no shadow in this muster. With good reason therefore doe they clap their hand vpon his mouth, and beat him backe from intruding with his supplications to his Holinesse, and replies vpon the *Schulking* Cardinall.

4. Another vertue (among many yet behind vnsearched) is their ingenious subtiltie in so framing this Edict, that in the
princi-

A parcell of Observations

principall dint of it there is implied equivocally the force of an Indulgence, vnder the forme of a Restraint. For as for the ten-strong Volume supposed here to be banished (*Lege & legionibus*) by right and might out of all Catholike Dominions, these cautelous Fathers are so farre from displaying the ten heads of that body (a Spectacle hideous, and dangerous for Romanists to behold, lest it should presently dispalalize them) that they haue not so much as cited the totall by the right name expressed in the foredamned *Manifesto*. There the booke carrieth the name, which the true father gaue it from the Subject whereof it treateth, *De Repub. Ecclesiastica*. Here our Composers of the blacke bill haue new-christened and killed it vnder the name of *De Repub. Christiana*: differing as much, as the Vniuersall Church of CHRIST from the Gouvernours and ouerseers thereof, to whom Ecclesiasticall Office and Function is appropriated.

Some are so bold, as to attribute this exchange to furious haste, which, though it strike home, yet commonly misseth the ayme, and maketh the battery in the wrong place. But farre be it from vs, to liken these inspired Fathers to *Saul*, who, when the euill spirit troubled him, missed *Dauid*, and ranne his speare against the wall. Others, that their large deputation *per uniuersam Remp. Christi-*

anam

upon the former Decree.

again through the whole Christian common-
weale (swelling in the title of this Decree,
and repeated in the body thereof) did so
ring in their eares, that they thought every
booke *De Rep.* did Echo againe vnto them
their *Resp. Christiana*. But sure the sub signing
Cardinall, and Apostolicke Printer, vse not
so to flubber *ouer* such sacred businesse.

The most probable coniecture in so diffi-
cult and mysterious a poynt is, that these pro-
uident priuy-counsaillers vnto his Holinesse
considering, that the ouer-strict prohibiting
of Bookes was vnto their (now our) Reue-
rend *Spalatensis* a great cause of scandall, and
reuolt, hereupon thought fit to take a middle
course, and play on both sides concerning
these ten expected, suspected bookes, so for-
bidding them, that the blindly obedient
might follow the intention against the words,
and still winke where the *Tractates De Repub.*
Ecclesiastica shall lie open. But if any (as is the
disposition of many) shall with such violent
restraints be more whetted to runne *in vesti-*
tum, and to eate of the forbidden fruit, then
may they take the words, leauing the inten-
tion, and legally abate this Writ of Prohibi-
tion, by the Plea of *Mesomer*, and finally so
keeping their eyes pure from all Writings of
Marc-Antony concerning the *Christian* Com-
mon-weale, may boldly reade his worke of
the *Ecclesiasticall* Common-weale, when it

M

com-

A parcel of Observations, &c.

commeth forth: Which I pray God they
may to their better instruction, and imitation
of the most Reverend, Iudicious, and single-
hearted Author, in finding out, professing
and publishing the Truth of Gods
Whole Name be glorified by them
and vs all in the Catholique
Church for ever,

A LETTER



A LETTER

Lately written to the aforefaid

most Reverend Arch-bish. by the Honourable *George Lingelheim*, Doctor of both the Lawes, and Counsellour of State to the right high and mighty Prince **FREDERICK** the fifth, Count Palatine of Rhine, &c.

ILLVSTRISSIMO ET

REVERENDISSIMO VIRO,

Domino MARCO ANTONIO De
Dominis, Archiepiscopo *Spalatensi*, Domino
meo colendo.

Londinium.

Illustrissime & Reverendissime Domine,

LITERAS tuas Haga datas 23. Nov. restitui reddidit Albertus Mortonus, & iam antè acceperamus, saluum te Hagam pervenisse, & benignè acceptum ab illustriſſimo Principe Mauricio, namq; bellicam suam præbitam, quatenus in Britanniam trajeceres. Quo nomina gaudemus ac gratulamur, ac porrò vota facimus, ut saluus plurimum commodare rei Christiane possis. Scriptum tuum, uti iusseras hic recusum, & supra XL. exemplar. Sed in omnes partes ad amicos meos miſi, atq; uti petis, exemplum istis adiungo. Exitus tuus è Babylone incendiis acriter hostes Veritatis, atq; iam Roma ac Mediolani Edicto Scripta tua prohibita, etiam futura; nam accuratè sibi cœment. Etiam Iesuita Bruxellenses, quum

aliter nocere non possint, nomen tuum lacerant, & an-
 theticam eleuare laborant frustra, quum etiam super-
 stitiosissimi apud Venetas, testimonium sibi praebeant in-
 culpatæ actæ vitæ. Deus suo sancto Spiritu tibi adju, ut
 opus tuum absolueres, & plurimos innare, & in viam
 Veritatis ducere queas. Serenissimus Elector cum
 magno gaudio nuncium accepit, de recuperata valetudine
 tua, & felici aduentu Hagam, & optat tibi secunda om-
 nia, uti & Magnus Praefectus, ceteriq; collega mei, etiam
 Plessenius, qui dolet se absuisse, quum hac transires, & sa-
 lutem tibi plurimam dicit. Vale Ill^{us} Domine.

Heidelberga 19. Decemb. 1616.

Ill^{us} Dignitati tuæ

addictiss.

GEORG-MICHAEL

LINOLSHEMIUS,

The

The same in English.

TO THE MOST ILLUSTRIOUS, AND MOST
REVEREND MARC-ANTONY
de Dominis, Arch-bish. of *Spalato*, my much
respected Lord.
Give these
at LONDON.

Most Illustrious and most Reuerend,



Our Letters from the *Hage*, of
the 23. of Nouember, were duly
deliuered vnto me by Mr. *Albert
Morton*. Before the receit where-
of we otherwise vnderstood that
you came safe to the *Hage*, and
were very courteously entertain-
ned by *Grave Maurice* his Excellencie, whom it
pleased to appoynt one of his Ships of warre to con-
uey you safely ouer into England. For which your
good successe we are heartily glad, and doe congra-
tulate the same, continuing our prayers for your
health and welfare, to the aduancement of the pub-
lique good of Christendome. Your Booke accord-
ing to your appointment hath bene here reprinted;
And I haue disperfed among my friends in all parts
aboue forty of those Copies: of which our latter
Impression I here send you one as you desired.

Your departure out of *Babylon* hath deeply
stung and incensed the enemies of the Truth; So
that now already both at *Rome* and *Millaine* Edicts
are set forth for the prohibiting of your writings,
euen those which yet you haue not published: So
prouident and cautelous is this generation. The
Iesuities.

Iesuits of Brussels, because it lieth not within their reach to doe other mischief, make bolde to nibble at your good name, and labour to empaire the worth and weight of your authority. But all in vaine: For in Venice the most precise *Papalini's* doe yeeld you good testimonie of your blamelesse life. God assist you with his holy Spirit, and enable you to finish your intended worke, that you may reach forth your helping hand to many, and leade them into the way of trueth.

Our most renowned Prince the *Passegranz* was not a litle ioyed, when notice was giuen to his Highnesse of the recouerie of your health, and of your prosperous arriuall at the *Hage*. His Highnesse now recommendeth to you his best wishes of all good successe, as also the L. President of his Highnesse Counsaile doth the like, and the rest of my fellow-Counsellors. In speciall *Plessemus*, who is sorry that he was absent when you passed this way, and now doth heartily commend himselfe vnto you.

Farewell most Illustrious Sr.

From Heidelberg this 19. of Decemb. 1616.

Your Reuerences

most deuoted

GEORG-MICHAEL

LINGELSHIM.

L

I

2

3

P

DEVOTIONS

VPON

Emergent Occasions, and severall steps in my Sicknes,

Digested into

1. MEDITATIONS *upon our Humane Condition.*
2. EXPOSTVLATIONS, and Debate-
ments with God.
3. PRAYERS, *upon the severall Occasions, to him.*

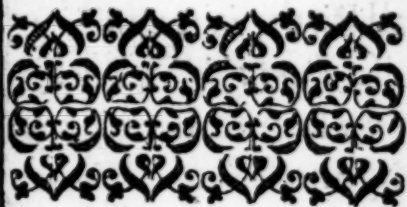
By JOHN DONNE, Deane of
S. Pauls, London.

The third Edition.

f. o LONDON,

Printed for THOMAS IONES, and
are to be sold at the Signe of the
Black Raven in the Strand, 1627.





TO THE
MOST EXCEL-
lent Prince, Prince
CHARLES.

Most Excellent Prince,

I Have had three
Births; One, Na-
turall, when I
came into the World; One
Supernaturall, when I en-
tered into the Ministerie;

A 3 and

The Epistle,

and now, a Preter-natural Birth, in returning to Life, from this Sicknesse. In my second Birth, your Highnesse Royall Father vouchsafed mee his Hand, not onely to sustaine mee in it, but to leade mee to it. In this last Birth, I myselfe am borne a Father: This Childe of mine, this Booke, comes into the World, from mee, and with mee. And therefore, I presume (as I did the Father to the Father) to present the Sonne to the Sonne; This Image of
my

Dedicatory.

my Humiliation, to the
liuely Image of his Maie-
stie, your Highnesse. It
might bee enough, that
GOD hath seene my De-
uotions: But Examples
of good Kings are Com-
maundements; And E-
zekiah writ the Medita-
tions of his Sicknesse, af-
ter his Sicknesse. Besides,
as I haue liued to see, (not
as a Witnesse onely, but as
a Partaker) the happineses
of a part of your Royall
Fathers time, so shall I liue
(in my way) to see the
happineses of the times of

The Epistle, &c.

*your Highnesse too, if this
Child of mine, inanimated
by your gracious Acceptati-
on, may so long preserue a-
live the Memory of*

Your Highnesse

Humblest and

Deuotedst,

IOHN DONNE.



Stationes, siue Periodi in
Morbo, ad quas referun-
tur Meditationes se-
quentes.

- I**ncubitus *Morbi primus* ;
2 *Post, Actio læsa* ;
3 *Decubitus sequitur tandem* ;
4 *Medicusq; vocatur* ;
5 *Solus adest* ; 6 *Metuit* ;
7 *Socios sibi iungitur instat* ;
8 *Et Rex ipse suum mittit* ;
9 *Medicamina scribunt* ;
10 *Lentè & Serpentis satagunt*
occurrere Morbo.
11 *Nobilibusque trahunt,*
a cincto corde, venenum,
Succis, & Gemmis ; & qua
Generosa, ministrant.
Ars, & Natura, instillant ;
12 *Spirante Columba,*
Supposita pedibus, renocantur
ad ima vapores ;
A 3 13 *Atq;*

- 13 *Atq; Malum Genium,
numeroso stignate, fassus.
Pellitur ad pectus, Morbiq;
Subnrbia, Morbus:*
- 14 *Idq; notant Criticis,
Medici euenisse diebus.*
- 15 *Interea insonnes Noctes
ego duco, Diesq;*
- 16 *Et properare meum, clamant
e turre propinqua
Obstrepera Campanæ, aliorum
in funere, funus.*
- 17 *Nunc lento sonitu dicunt,
Morieris; I I At inde,
Mortuus es, sonita celeri,
pulsuq; agitato.*
- 19 *Oceano tandem immenso,
aspicienda resurgit
Terra; vident, iustis, Medici,
iam coëta mederi*
- Se posse, indicis; 20 Id agunt
21 Atq; annuit Ille,
Qui per eos clamat, linguas
sane Lazari lectum;*
- 22 *Sit Morbi Fomes tibi
Cura; 23 Metusq; Relabi.*

DEVOTIONS.

I.
Insultus Morbi primus;

*The first alteration, the first
grudging of the sicknesse.*

I. MEDITATION.



Variablie, and
therefore mi-
serable condi-
tion of Man,
this minute I was well,
and am ill, this mi-
nute. I am surprized
with a sodaine change,
and alteration to worse,
and can impute it to no
cause,

caule, nor call it by any name. We study *Health*, and we deliberate vpon our *meats*, and *drinke*, and *ayre*, and *exercises*, & we hew, and we polifh eue-ry ftone that goes to that building ; and fo our *Health* is a long and a regular work; But in a minute a Canon batters all; ouerthrowes all; demolifhes all; a *sicknes* vnpre-uented for all our diligence, vnfufpected for al our curiofity; nay, vnder-ferued, if we cōfider on-ly *diforder*, fummons vs, feizes

seizes vs, possesse vs, destroys vs in an instant. O miserable condition of Man, which was not imprinted by *God*, who as he is *immortal* himself, had put a *coale*, a *beame* of *immortality* into vs, which we might haue blowen into a *flame*, but blew it out, by our first sin; we beggard our selues by hearkening after false riches, and infatuated our selues by hearkning after false knowledge. So that now, we doe not onely die, but die vpon the Rack,

Rack, die by the torment of sicknesse ; nor that onely, but are pre-afflicted, super-afflicted with these ielousies and suspitions, & apprehensions of *sicknes*, before we can call it a sicknes ; wee are not sure we are ill ; one hand askes the other by the pulse, & our eie askes our own vrine how we doe. O multiplied misery ! wee die, and cannot enioy death, because we dye in this torment of sicknes ; we are tormented with sicknes, & cannot

not stay till the torment
come, but pre-apprehen-
sions and presages, pro-
phesie those torments,
which induce that *death*
before either come; and
our *dissolution* is cōceiued
in these first *chāges*, quick-
ned in the *sicknes* it selfe,
and borne in *death*, which
beares date from these
first *chāges*. Is this the ho-
nor which Man hath by
being a *little world*, That
he hath these *earthquakes*
in himselfe, sodaine sha-
kings, these *lightnings*, so-
dain flashes, these *thūders*,
so-

sodaine noises; these *Eclipses*, sodaine offuscations, & darknings of his senses, these *Blazing stars*, sodain fiery exhalations, these *Riuers of Blood*, sodaine red waters? Is he a *world* to himselfe onely therefore, that hee hath enough in himselfe, not onely to destroy and execute himselfe, but to preface that execution vpon himselfe; to assise the sickness, to antidate the sickness, to make the sickness the more irremediable, by sad apprehensions, and

as if hee would make a
fire the more vehement,
by sprinkling water vp-
on the coales, so to wrap
a hote feuer in cold Me-
lancholy, lest the feuer a-
lone should not destroy
fast inough without this
contribution, nor perfitte
the worke (which is *de-*
structio) except we ioynd
an artificiall sicknesse of
our owne *melancholly*, to
our naturall, our vnna-
turall feuer. O perplex'd
discomposition, O rid-
ling distemper, O mise-
rable condition of Man.

I. Ex-

I. EXPOSTVLATION.

IF I were but meere
dust and *ashes*, I might
 speake vnto the *Lord*, for
 the *Lords* hand made
 me of this *dust*, and the
Lords hand shall recol-
 lect these *ashes*; the *Lords*
 hand was the wheele,
 vpon which this vessell
 of clay was framed, and
 the *Lords* hand is the
Vrne, in which these *a-*
shes shall be [preseru'd. I
 am the *dust*, and the *ashes*
 of the *Temple* of the *H.*
Ghost, and what *Marble*
 is

is so precious? But I am more then *dust* and *ashes*. I am my best part, I am my *soule*. And being so, the *breath* of *God*, I may breath backe these pious *expostulations* to my *God*. My *God*, My *God*, why is not my *soule*, as sensible as my *body*? Why hath not my *soule* these apprehensions, these presages, these changes, those antidates, those icaloufies, those suspitions of a *sinne*, as well as my *body* of a *sicknes*? why is there not alwayes a *pulse* in my

my Soule , to beat at the
approach of a tentation
to sinne? why are there
not alwayes waters in
mine eyes, to testifie my
(spirituall sicknes? I stand
in the way of tentations)
(naturally, necessarily, all
men doe so: for there is a
Snake in euery path, tenta-
tions in euery vocation,
but I goe, I run, I flie into
the wayes of tentation,
which I might shunne;
nay, I breake into houses
where the plague is ; I
presse into houses of ten-
tation, & tempt the *devill*
him-

himselfe, and sollicite and importune them, who had rather be left vnso-
licited by me. I fall sick of *Sin*, and am bedded and bedrid, buried and putri-
fied in the practise of *sin*, and all this while haue no presage, no pulse, no
sense of my *Sicknesse*; O height, O depth of mis-
ery, where the first *Symp-
tome* of the sicknes is *hell*,
and where I neuer see
the feuer of lust, of enuy,
of ambition, by any o-
ther light, then the dark-
nesse and horror of *hell* it
selfe;

selfe and where the first messenger that speaks to mee doeth not say, *Thou mayest die*, no, nor *Thou must die*, but *Thou art dead*: & where the first notice that my soule hath of her sickness is irrecoverablenes irremediablenes: but, O my God, *Iob did not charge thee foolishly*, in his temporall afflictions, nor may I in my spirituall. Thou hast imprinted a pulse in our Soule, but we do not examine it; a voyce in our conscience, but wee doe not hearken vnto it. VVe
talk

talk it out, we iest it out,
 we drink it out, we sleep
 it out; & whē we wake,
 we doe not say with Ia-
 cob, Surely the Lord is in
 this place, and I knew it not:
 but though wee might
 know it, we do not, we
 wil not. But wil God pre-
 tend to make a Watch, &
 leaue out the springe? to
 make so many various
 wheelles in the faculties
 of the Soule, & in the or-
 gans of the body, & leaue
 out Grace, that should
 moue them? or will God
 make a springe, and not
 winde

wind it vp ? Infuse his first *grace*, & not second it with more, without which, we can no more vse his first *grace*, when we haue it, thē we could dispose our selues by *Nature*, to haue it ? But alas, that is not our case; wee are all *prodigal sonnes*, and not *disinherited*; we haue receiued our portion, & mispent it, not bin denied it. We are *Gods tenants* here, and yet here, he, our *Land-lord* paies vs *Rents*, not yearely, nor quarterly, but houely, and quarterly,

terly; Every minute hee re-
newes his mercy, but wee
wil not vnderstand, lest that
we should be conuerted, and
he should beale vs.

Mat. 13
16.

I. PRAYER.

O Eternal, and most
gracious God, who
considered in thy self, art
a Circle, first and last, and
altogether; but conside-
red in thy working vpon
vs, art a direct line, & lea-
dest vs from our beginning,
through all our wayes,
to our end, enable me by
B thy

thy grace, to looke forward to mine end, and to looke backward too, to the considerations of thy mercies afforded me frō the beginning; that so by that practise of considering thy mercie, in my beginning in this world, when thou plantedst me in the *Christian Church*, and thy mercy in the beginning in the other world, whē thou writest me in the *Book of life*, in my *Election*, I may come to a holy consideration of thy mercy, in the be-

beginning of all my actions here: That in all the beginnings, in all the accesses, and approaches of spiritual sicknesses of sin, I may heare & harken to that voice, *O thou man of God, ther's death in the pot,* & so refraine from that, which I was so hungrily, so greedily flying to. *A faithfull Ambassadour is health,* says thy wise seruāt *Solomon.* Thy voice received in the beginning of a sickness, of a sin, is true health. If I can see that light betimes, and heare

2 Reg. 4
40.

Prou. 13
17.

B 2

that

Esa. 58. 8 that voice early, Then shall
my light breake forth as the
morning, & my health shall
spring forth speedily. Deli-
uer me therefore, O my
God, from these vaine
imaginations; that it is
an ouercurious thing, a
dāgerous thing, to come
to that tenderesse, that
ravnnesse, that scrupu-
lousnesse, to feare euery
concupiscence, euery offer
of Sinne, that this suspiti-
ous, and ielous diligence
will turne to an inordi-
nate deiection of spirit,
and a diffidence in thy
care

care and prouidence; but
keep me stil establiſhed,
both in a conſtant aſſu-
rance, that thou wilt
ſpeak to me at the begin-
ning of euery ſuch ſick-
neſſe, at the approach of
euery ſuch *Sin*; and that,
if I take knowledge of
that voyce then, and ſlie
to thee, thou wilt pre-
ſerue me from falling, or
raiſe me again, when by
naturall infirmitie I am
fallen : Doe this, *O Lord*,
for his ſake, who knows
our naturall infirmities,
for hee had them; and

B 3 knows

knowes the weight of our sinnes, for he payd a deare price for them, thy Sonne, our Sauiour, *Christ Iesus, Amen.*

2. Actio Læsa.

The Strength, and the function of the Senses, and other faculties change and faile.

3. MEDITATION.

THe *Heauens* are not the lesse constant, because they moue cōtinually, because they moue continually one and the same way. The *Earth* is
not

not the more cōstant, because it lies still continually, because continually it changes & melts in all the parts thereof. *Man*, who is the noblest part of the *earth*, melts so away, as if he were a *statue*, not of *earth*, but of *snow*. We see his owne *Enuy* melts him, he grows lean with that; he wil say, anothers *beauty* melts him; but he feeles that a *Feuer* doth not melt him like *snow*, but powre him out like *lead*, like *yron*, like *brasse* melted in a *fornace*: It

doth not only *melt* him, but *Calcine* him, reduce him to *Atomes*, and to *ashes*, not to *water*, but to *lyme*. And how quickly? Sooner then thou canst receiue an answere, sooner then thou canst conceiue the question; *Earth* is the *center* of my *Body*, *heauen* is the *center* of my *Soule*; these two are the naturall places of these two; but those goe not to these two in an equall place: my *body* fals down without pushing, my *Soule* does not goe vp
with-

without pulling: *Ascension* is my Soules pace and measure, but *precipitation* my bodies: And, euen *Angels*, whose home is *heauen*, and who are winged too, yet had a *Ladder* to go to *heauen*, by steps. The *Sunne* who goes so many miles in a minute, the *Starres* of the *Firment*, which goe so very many more, goe not so fast, as my *Body* to the *earth*. In the same instant that I feele the first atcept of the disease, I feele the victory; In the twink-

B 5 ling

ling of an eye, I can scarce see; instantly the tast is insipid, and fatuous; instantly the appetite is dull and desirelesse: instantly the knees are sinking & strengthlesse, & in an instant, sleep, which is the *picture*, the *copie* of death, is taken away, that the *Originall*, *Death* it selfe may succeed, & that so I might haue death to the life. It was part of *Adams* punishment, *In the sweat of thy browes thou shalt eat thy bread*: it is multiplied to me, I haue earned bread

bread in the sweat of my browes, in the labour of my calling, and I haue it; and I sweat againe, and againe, from the brow, to the sole of the foote, but I eat no bread, I taste no sustenance: Miserable distribution of *Man-kind*, where one halfe lacks meat, and the other stomacke.

2. EXPOSTVLATION.

D*avid* professes himselfe a dead dogge, to his *King Saul*, & so doth
Me

1 Sam.
24. 15.

2 Sam. 9
8.

Mephibosheth to his King *Dauid* : and yet *Dauid* speakes to *Saul*, and *Mephibosheth* to *Dauid*. No man is so little, in respect of the greatest man, as the greatest in respect of *God*; for here, in that, we haue not so much as a *measure* to try it by; *Proportion* is no measure for *infinitie*. He that hath no more of this world, but a *graue*; he that hath his *graue* but lent him, till a better man, or another man must bee buried in the same *graue*, he that hath

hath no *grauē*, but a *dung-hill*, he that hath no more *earth*, but that which he carries, but that which he is, hee that hath not that *earth*, which hee is, but euen in that, is anothers *flaue*, hath as much proportion to God, as if all *Dauids Worthies*, & all the *worlds Monarchs*, and all *Imaginations Giants* were kneaded and incorporated into one, and as though that one were the *suruiuour* of all the *sonns of men*, to whom God had giuē the world.

And

And therfore how little
soeuer I be, as *God calles*
things that are not, as thogh
they were, I, who am as
though I were not, may
cal vpon *God*, and say, *My*
God, my God, why comes
thine anger so fast vpon
me? Why dost thou melt
mee, scatter mee, powre
me like water vpon the
ground so instantly? Thou
staidst for the first world,
in *Noahs* time, 129.
yeares; thou staidst for a
rebellious generation in
the wildernes, 40. yers,
wilt thou stay no mi-
nute

nute for me? Wilt thou
make thy *Processe*, and
thy *Decree*, thy *Citation*,
and thy *Iudgement* but
one act? Thy *Summons*,
thy *Battell*, thy *Victorie*,
thy *Tryumph*, all but one
act; and lead me captiue,
nay, deliuer mee captiue
to death, as soone as thou
declarest mee to be ene-
mie, and so cut me off e-
uen with the drawing
of thy sword out of thy
scabberd, and for that
question, *How long was*
hee sicke? leaue no other
answere, but that the
hand

hand of Death pressed
vpon him from the first
minute? *My God, my God,*
thou wast not wont to
come in *whirlewinds*, but
in soft and gentle ayre.
The first breath brea-
thed a *Soule* into me, and
shall thy breath blow it
out? Thy breath in the
Congregation, thy *Word* in
the *Church*, breathes com-
munion & consolation here,
and consummation heere-
after; shall thy breath in
this chamber breath *dis-*
solution, and *destruction*,
diuorce, and *separation*?
Surely

Surely it is not thou ; it
 is not thy hand The deu-
 ouring Sword, the con-
 suming fire, the windes
 from the wildernes, the
 diseases of the body, all
 that afflicted *Iob*, were
 frō the *hand* of *Satan*; it is
 not thou. It is thou; thou
my God, who hast led me
 so continually with thy
 hand, from the hand of
 my Nurce, as that I
 know, thou wilt not
 correct mee, but with
 thine own hand. My pa-
 réts would not giue me
 ouer to a *Servants* corre-
 ction,

2 Sam.
24.14.

ction, nor my God, to Sa-
tans. I am fallen into the
hand of God with David,
& with David I see that
his Mercies are great. For
by that mercy, I consider
in my present state, not
the haste, & the dispatch
of the disease, in disol-
ving this body, so much,
as the much more haste,
and dispatch, which my
God shall vse, in recolle-
cting, and reuniting this
dust again at the Resurre-
ction. Then I shall heare
his Angels proclaime the
*Surgite Mortui, Rise yee
dead,*

dead. Though I be dead, I shall heare the voice, the sounding of the voice, and the working of the voice shal be all one; and all shall rise there in a lesse *minute*, then any one dyes here.

2. PRAYER.

O Most gracious God, who pursuest, and persitest thine own purposes, and dost not only remember mee by the first accesses of this sicknesse, that I must die, but
in-

informe me by this further proceeding therein, that I maydie now, who hast not only waked me with the first, but call'd me vp, by casting me further downe, and clothed mee with thy selfe, by stripping me of my selfe, and by dulling my bodily senses, to the meats, & eases of this world, hast whet, and sharpned my spiritual senses, to the apprehension of thee, by what steps & degrees soeuer it shall please thee to goe, in the dissolution of
this

this body, hasten O Lord,
that pace, and multiply,
O my God, those degrees,
in the exaltation of my
soule, toward thee now,
& to thee then. My *tast* is
not gone away, but gon
vp to sit at *Dauids* table,
To *tast & see*, that the Lord
is good: My stomach is
not gone, but gon vp, so
far vpwards toward the
Supper of the Lambe, with
thy *Saints in heauen*, as to
the *Table*, to the *Communion*
of thy *Saints* heere
in *Earth*: my knees are
weak, but weak therefore
that

Psal 34.
8.

Prou. 14
30.

Psal 38.
3.

Ibid.

that I should easily fall to, and fixe my selfe long vpon my Deuotions to thee. *A sound heart is the life of the flesh, and a heart visited by thee, and directed to thee, by that visitation is a sound heart.*

There is no soundnes in my flesh because of thine anger Interpret thine owne work, and call this sickness, correction, and not anger, & there is soundnes in my flesh. *There is no rest in my bones, because of my sinne; transferre my finnes, with which thou*

art

art so displeased, vpon
him, with whome thou
art so well pleased, *Christ*
Iesus, and there will bee
rest in my bones: and, *O*
my God, who madeft thy
selfe a *Light* in a *Bush*, in
the midst of these *bram-*
bles & *thornes* of a sharp
sicknes appeare vnto me
so, that I may see thee &
knowe thee to bee my
God, applying thy selfe to
me, euen in these sharpe,
and thorny passages. Do
this, *O Lord*, for his sake,
who was not the lesse,
the *King of Heauen*; for
thy

thy suffering him to bee crowned with *thornes*, in this world.

3. Decubitus sequitur tandē

The Patient takes his Bed.

3. MEDITATION.

VVEE attribute but one priuiledge and aduantage to Mans Body, aboue other mouing creatures, that hee is not as others, groueling, but of an erect, of an vpright forme, naturally built, & disposed to the contemplation

plation of *heauen*. Indeed it is a thankefull forme, and recompences that *soule*, which giues it, with carrying that *soule* so many foot higher, towards *heauen*. Other creatures look to the *earth*; & euen that is no vnfit obiect, no vnfit contemplation for *Man*; for thither hee must come; but because, *Man* is not to stay there, as o her creatures are, *Man* in his natural form, is carried to the contemplation of that place, which is his *home*, *heauen*.

C

This

This is *Mans* prerogative; but what state hath he in this *dignity*? A feuer can fillip him downe, a feuer can depose him; a feuer cā bring that head, which yesterday caried a *crowne* of gold, five foote towards a *crown* of glory, as low as his owne foot, to day. When *God* came to breath into *Man* the breath of life, hee found him flat vpon the ground; when he comes to withdraw that breath from him againe, he prepares him to it, by laying him
flat

flat vpon his bed. Scarſe
any priſon ſo cloſe, that
affords not the priſoner
two, or three ſteps. The
Anchorites that barqu'd
themſelues vp in hollow
trees, & immur'd them-
ſelues in hollow walls;
That peruerſe man, that
barrell'd himſelfe in a
Tubbe, all could ſtand,
or ſit, and enioy ſome
change of Poſture. A
ſicke bed, is a graue, and
all that the patient ſayes
there, is but a varying of
his owne *Epitaph*. Eue-
ry nights bedd is a Type

of the *graue*: At night we tell our seruants at what houre we will rise; heere we cannot tel our selues, at what day, what week, what moneth. Here the head lies as low as the foot; the head of the people, as lowe as they whom those feete trod vpon; And that hand that signed Pardons, is too weake to begge his own, if he might haue it for lifting vp that hand: Strange fetters to the feet, strange Manacles to the hands, when the feete, and

and hands are bound so much the faster, by how much the coardes are slacker; So much the lesse able to doe their Offices, by how much more the Sinewes and Ligaments are the looser. In the *Graue* I may speake thorough the stones, in the voice of my friends, and in the accents of those words, which their loue may afford my memory; Heere I am mine owne *Ghost*, and rather affright my beholders, then instruct them; they cōceiue

the worst of me now, & yet feare worse; they giue me for dead now, & yet wonder how I do, when they wake at midnight, and aske how I doe, to morrow. Miserable, and (though common to all) inhumane *posture*, where I must practise my lying in the *graue*, by lying stil, and not practise my *Resurrection*, by rising any more.

3. EXPOSTVLATION

MY God, and my Ie-
sus, my Lord, and my
Christ,

Christ, my strength, and my
Saluatiō, I heare thee, and
I hearken to thee, when
thou rebukest thy Disci-
ples, for rebuking them,
who brought children
to thee; Suffer little chil-
dren to come to mee, sayest
thou. Is there a verier
child then I am now? I
cannot lay with thy ser-
uant Ieremy, Lord, I am a
child, and cannot speak; but,
O Lord, I am a sucking
child, and cannot eate, a
creeping child, and can-
not go; how shall I come
to thee? Whither shall I

Mat. 19
13.

come to thee? To this bed? I haue this weake, and childish frowardnes too, I cannot sit vp, and yet am loth to go to bed, shall I find thee in bed? Oh, haue I alwaies done so? The bed is not ordinarily thy Scene, thy Climate: Lord, dost thou not accuse me, dost thou not reproach to me, my former sins, when thou layest me vpon this bed? Is not this to hang a man at his owne doore, to lay him sick in his own bed of wantonnesse? When thou

thou chideſt vs by thy
 Prophet for lying in *beds*
 of *Iuory*, is not thine anger
 vented; not till thou chā-
 geſt our *beds of Iuory*, into
 beddes of *Ebony*? *David*
 ſweares vnto thee, *that*
hee will not goe vp into his
bed, till he had built thee a
House. To go vp into the
 bed, denotes ſtrēgth, and
 promiſes eaſe; But when
 thou ſayeſt, *That thou wilt*
caſt Ieſubel into a bed, thou
 mak'ſt thine owne com-
 ment vpon that, Thou
 calleſt the bed *Tribulation*,
 great tribulation: How

Amos 6.

4.

Pſal. 132

3.

Apoc. 2.

22.

Mat. 8.
6.

8. 4.

8. 14.

shall they come to thee,
whom thou hast nayled
to their bedd? Thou art
in the *Congregation*, and I
in a solitude: when the
Centurions seruāt lay sicke
at home, his *Master* was
faine to come to *Christ*;
the sicke man could not.
Their friend lay sicke of
the *Palsy*, and the foure
charitable men were
faine to bring him to
Christ; hee could not
come. *Peters* wiues mo-
ther lay sicke of a feuer,
& *Christ* came to her, she
could not come to him.

My

My friends may carrie
me home to thee, in their
prayers in the Congrega-
tion; Thou must come
home to me in the visita-
tion of thy Spirit, and in
the seale of thy Sacramēt:

But when I am cast into
this bedd, my slacke si-
neaves are yron fetters,
& those thin sheets, Iron
dore vpo me; And; *Lord,*

Psa. 26. 8

*I haue loued the habitation
of thine house, and the place
where thine honor dwelleth:*

*I lye here, and say, Blessed
are they, that dwell in thy
house; but I cannot say,*

84. 4.

I

5.8.

69.10.

I will come into thy house; I may say, In thy feare will I worship towards thy holy Temple, but I cannot say in thy holy Temple: And, Lord, the zeale of thy house, eats mee vp, as fast as my feuer; It is not a Recusancy, for I would come, but it is an Excommunication, I must not. But Lord, thou art Lord of hosts, and louest Action; Why callest thou me from my calling? In the graue no man shall praise thee; In the doore of the graue, this sicke bed, no man shall heare me praise

praise thee : Thou hast
not opened my lips, that
my mouth might shew
thee thy praise, but that
my mouth might shew
forth thy praise. But thine
Apostles feare takes hold
of me, that when I haue
preached to others, I my selfe
should bee a cast-way; and
therefore am I cast downe,
that I might not bee cast
away; Thou couldst take
me by the head, as thou
didst *Abacuc*, & carry me
so; By a Chariot, as thou
didst *Eliab*, and carry me
so; but thou carriest mee
thine

1 Cor 9.
27.

2 Reg. 2.
11.

thine own private way,
 the way by which thou
 carriedst thy Sonne, who
 first lay vpon the earth,
 and prayed, and then had
 his Exaltation, as himselfe
 calls his Crucifying, and
 first descended into hel, and
 then had his Ascention.
 There is another Station
 (indeed neither arisings
 but prostrations) lower
 then this bedd; To mor-
 row I may be laid one
 storie lower, vpon the
 Floore, the face of the
 earth, and next day ano-
 ther story, in the graue,
 the

the womb of the earth:
As yet God suspends me
between heauen & earth,
as a Meteor; and I am not
in Heauen, because an
earthly body clogs mee,
& I am not in the Earth,
because a heauenly Soule
sustaines me. And it is
thine own Law, O God,
that if a man bee smitten
so by another, as that hee
keepe his bedd, though hee
dye not, hee that hurt him,
must take care of his hea-
ling, and recompence him.
Thy hand strikes me in-
to this bed; and therefore
if

Exod.
21.18.

if I rise againe, thou wilt be my recompence, all the dayes of my life, in making the memory of this sicknes beneficial to me, and if my body fall yet lower, thou wilt take my *soule* out of this bath, and present it to thy Father, washed againe, and againe, and againe, in thine owne *teares*, in thine own *sweat*, in thine owne *bloud*.

3. PRAYER.

O Most mightie and
most mercifull God,
who

who though thou haue
taken me off of my feet,
hast not taken me off of
my foundation, which
is *thy selfe*, who though
thou haue remoued me
from that vpright form,
in which I could stand,
and see thy throne, the
Heauens, yet hast not re-
moued from me that light,
by which I can lie and
see thy selfe, who though
thou haue weakned my
bodily knees, that they
cannot bow to thee, hast
yet left mee the knees of
my heart, which are
bowed

bowed vnto thee euer-
more; As thou hast made
this *bed*, thine *altar*, make
me thy *Sacrifice*; and as
thou makest thy *Sonne*
Christ Iesus the *Priest*, so
make mee his *Deacon*,
to minister to him, in a
cheerful surrender of my
body, and soule to thy
pleasure, by his hands. I
come vnto thee, O *God*,
my God, I come vnto thee,
so as I can come, I come
to thee, by imbracing thy
comming to me, I come
in the confidence, and in
the application of thy
ser-

er. seruant *Dauids* promise,
 de That thou wilt make all my
 ke bed in my sicknesse; All my
 as bed; That which way so-
 me euer I turne, I may turne
 fo to thee; And as I feele thy
 n, hand vpon all my body,
 a so I may find it vpon all
 y my bedd, and see all my
 y corrections, and all my re-
 freshings to flowe from
 one, and the same, & all,
 from thy hand. As thou
 hast made these feathers,
 thornes, in the sharpnesse
 of this sicknesse, so, Lord,
 make these thornes, fea-
 thers, againe, feathers of
 the

Psal. 41
 3.

thy *Doue*, in the peace of
Conscience, and in a ho-
ly recourse to thine *Arke*
to the Instrumēt of true
comfort, in thy Instituti-
ons, and in the Ordinances
of thy *Church*. Forge
my bed, *O Lord*, as it hath
been a bed of sloth, and
worse then sloth; Take
me not, *O Lord*, at this ad-
uantage, to terrifie my
soule, with saying, Now
I haue met thee there,
where thou hast so often
departed frō me; but ha-
uing burnt vp that bed
by those vehement heats,
and

and washed that bed in
these abundant sweats,
make my bed againe, O
Lord, & enable me accor-
ding to thy command, to
commune with mine owne
heart vpon my bed, and bee
still. To provide a bed for
all my former sins, whi-
lest I lie vpon this bed, &
a graue for my sinns, be-
fore I come to my graue;
and when I haue de-
posed them in the wounds
of thy Son, to rest in that
assurance, that my Con-
science is discharged frō
further anxiety, and my
soule

Psal. 44

soule from further danger, & my memory from further calumny. Do this, O Lord, for his sake, who did, and suffered so much, that thou mightest, as well in thy Iustice, as in thy Mercy, doe it for me, thy Sonne, our Sauiour, Christ Iesus.

4. Medicusq. vocatur.

The Phisitian is sent for.

4. MEDITATION.

IT is too little to call
Man a little world, Except

cept *God*, Man is a *diminutive* to nothing. Man consistes of more pieces, more partes, then the world; then the world doth, nay then the world is. And if those pieces were extended and stretched out in Man, as they are in the world, Man would be the *Gyant*, and the World the *Dwarfe*, the World but the *Mapp*, and the Man the *World*. If all the *Veines* in our bodies, were extented to *Riuers*, and all the *Sinnewes*, to *Vaines* of *Mines*

Mines, and all the *Muscles*,
that lie vpon one ano-
ther, to *Hilles*, and all the
Bones to *Quarries* of
stones, and all the other
pieces, to the proportiō of
those which correspond
to the in the world, the
Aire would be too little
for this *Orbe* of Man to
moue in, the firmament
would bee but enough
for this *Siarre*; for, as the
whole world hath no-
thing, to which some-
thing in man doth not
answer, so hath man ma-
ny pieces, of which the
whole

whole world hath no representation. In large this Meditation upon this great world, Man, so far, as to consider the immensitie of the creatures this world produces; our creatures are our thoughts, creatures that are borne Gyants; that reach from East to West, from Earth to Heaven, that doe not only bestride all the Sea, & Land, but span the Sun and Firmament at once; My thoughts reach all, comprehend all. Inexplicable mystery; I their Cre-

D

ator

ator am in a close prison,
in a sick bed, any where,
and any one of my *Crea-
tures*, my *thoughts*, is with
the *Sunne*, and beyond
the *Sunne*, ouertakes the
Sunne, and ouergoes the
Sunne in one pace, one
step, euery where. And
then as the other world
produces *Serpents*, and
Vipers, malignant, and
venimous creatures, and
Wormes, and *Caterpillers*,
that endeauour to de-
uoure that world which
produces them, and *Mon-
sters* compiled and com-
plicated

plicated of diuers parents, and kindes, so this world, our selues produces all these in vs, in producing *diseases*, & *sicknesses* of al those sorts; venimous, & infectuous diseases, feeding & consuming diseases, & manifold, and entangled diseases, made vp of many seueral ones. And can the other world name so many *venimous*, so many consuming, so many monstrous creatures, as we can diseases, of all these kindes? O miserable abundance, O

D 2 beg-

beggarly riches ! How much do we lack of ha-
uing remedies for euery
disease, when as yet wee
haue not names for the ?
But we haue a *Hercules*
against these *Gyants*, these
Monsters ; that is, the *Phi-*
sitian ; he mustres vp all
the forces of the other
world, to sucour this, all
Nature to relieue Man.
We haue the *Phisiciā*, but
we are not the *Phisician*.
Here we shrink in our
proportion, sinke in our
dignity, in respect of ve-
ry meane creatures, who
are

are *Phisicians* to themselves. The *Hart*, that is pursued and wounded, they say, knowes an herbe, which being eaten throwes off the arrow: A strange kind of vomit. The *dogg* that persues it, though he be subiect to sicknes, euen *proverbially*, knowes his *grasse* that recouers him. And it may be true, that the *Drugger* is as neere to *Man*, as to other creatures; it may be that obuious and present *Simples*, easie to be had, would cure him; but the

Apothecarie is not so neere him, nor the *Physician* so neere him, as they two are to other creatures; *Man* hath not that innate instinct, to apply those naturall medicines to his present danger, as those inferiour creatures haue; he is not his owne *Apothecary*, his owne *Physician*, as they are. Call back therefore thy Meditations againe, and bring it down; what's become of mans great extent and proportion, when himselfe shrinks himself, and
con.

consumes himselfe to a handfull of dust; whats become of his' soaring thoghts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlesnes of the graue? His diseases are his owne, but the *Phisician* is not; hee hath them at home, but he must send for the *Phisician*.

4. EXPOSTVLATION

I Haue not the *righteousnesse* of Iob, but I haue
D 4 the

Iob. 13. 3

th^e desire of Iob, I would
speake to the Almighty, and
I would reason with God.
My God, my God, how
soon wouldst thou haue
me goe to the Phisician,
and how farre wouldst
thou haue me goe with
the Phisician? I know
thou hast made the Mat-
ter, and the Man, and the
Art, and I go not frō thee:
when I go to the Phisici-
an. Thou didst not make
clothes, before there was
a frame of the nakednes
of the body; but thou
didst make Phisicke be-
fore

fore there was any grudging of any sicknesse; for thou didst imprint a medicinall vertue in many Simples, euen frō the beginning, didst thou mean that we should be sicke, whē thou didst so? when thou madest them? No more then thou didst meane, that wee should sinne, when thou madest vs: thou fore-sawest both, but causedst neither. Thou, Lord, promist here trees, whose fruit shal be for meat, and their leaues for medicine. It is the voice

3. 2. 301

3. 2. 301

3. 2. 301

3. 2. 301

Ezec. 1

47. 12.

*Ioh. 5. 6.**Ier. 8. 22**Eccles.
38. 4.*

of thy Sonn, *Wilt thou
bee made whole ?* That
drawes from the patient
a confession that he was
ill, and could not make
himselfe well. And it is
thine owne voice, *Is there
no Phisician ?* That in-
clines vs, disposes vs to
accept thine Ordinance.
And it is the voice of the
wise man, both for the
matter, *Physick it selfe, The
Lord hath created Medi-
cines out of the Earth, and
hee that is wise, shall not
abhorre them, And for the
Art, and the Person, The
Phisi*

Phisician cutteth off a long
disease. In all these voy-
ces, thou sendest vs to
those helps, which thou
hast afforded vs in that.
But wilt not thou a-
now that voice too, *Hee*
that hath sinned against
his Maker, let him fall into
the hands of the Phisician;
and wilt not thou afford
mee an vnderstanding
of those words? Thou
who sendest vs for a
Blessing to the *Phisici-*
an, doest not make it a
curse to vs, to go, when
thou sendest. Is not the
curse

Ecclus.
38.15.

curse rather in this, that
 onely hee fallēs into the
 hands of the *Physicia*, that
 casts himself wholly, in-
 tirely vpon the *Physician*,
 confides in him, relies
 vpon him, attends al frō
 him, & neglects that spi-
 ritual physick, which thou
 also hast instituted in thy
 Church: so to fall in: o the
 hands of the *Physician*, is a
 sinne, and a punishment of
 former sinnes; so, as *Asa*
 fell, who in his disease,
 sought not to the Lord, but
 to the *Physician*. Reuocate
 therefore to me thy Me-
 thod,

I. Chro.
16. 12.

that, O Lord, & see, whether I haue followed it; that thou mayst haue glory, if I haue, and I pardon, if I haue not, and helpe that I may. Thy Method is, In time of thy sicknesse, be not negligent: Wherein wilt thou haue my diligence expressed? Pray vnto the Lord, and he will make thee whole. O Lord, I doe, I pray, and pray thy seruant Dauids Prayer, Haue mercy vpon me, O Lord, for I am weak; Heale mee, O Lord, for my bowels are vexed: I know, that

Ecclesi
38.9

Psalm 61.2

that euen my weaknesse
is a reason, a motiue, to
induce thy mercy, and
my sicknes an occasion
of thy sending health.
When art thou so read,
when is it so seasonable
to thee, to commiserate,
as in misery? But is pray-
er for health in season, as
soone as I am sick? Thy
Method goes further;
Leaue off from sinne, and
order thy hands aright, and
cleanse thy heart from all
wickednesse; Haue I, O
Lord, done so? O Lord, I
haue, by thy grace, I am
come

come to a holy detestation
of my former sin; Is
there any more? In thy
method there is more; Give
a sweet savor, & a memorial
of fine flower, & make a fat
offering, as not being. And,
Lord by thy grace, I have
done that, sacrificed a
little, of that little which
thou lentst me, to them,
for whom thou lentst it:
and now in thy Method,
and by thy stepps, I am
come to that, Then giue
place to the Phisitian, for
the Lord hath created him,
let him not goe from thee,
for

v. 12.

Act. 9.

34.

Luc 5.

17.

for thou hast need of him. I
 send for the Phisician, but
 I will heare him enter
 with those words of Pe-
 ter, Iesus Christ maketh thee
 whole; I long for his pre-
 sence, but I looke that the
 power of the Lord should be
 present to heale me.

4. PRAYER.

O Most Mighty, and
 most mercifull God,
 who art so the God of
 health, and strength, as that
 without thee, all health
 is but the fuel, and all
 strength

strenght, but the bellows
of sin; Behold me vnder
the vehemence of two
diseales, & vnder the ne-
cessity of two *Physicians*,
authorized by thee, the
bodily, and the *spirituall*
Physician. I come to both,
as to thine *Ordinance*, and
blesse, and glorifie thy
Name, that in both cases,
thou hast afforded helpe
to man by the ministry
of man. Euen in the new
Ierusalem, in *heauen* it self,
it hath pleased thee to
discouer a *Tree*, which is
a *Tree of life* there, but the
leaves

Apo. 22.
2.

.. 210

.. 21

Ier. 51. 9

Ose: 5.

13.

leaves thereof are for the
 bealing of the Nations; Life
 it self is with thee there,
 for thou art life; and all
 kinds of health, wrought
 vpon vs heere, by thine
Instruments, descend frō
 thence. Thou wouldst haue
 healed Babylon, but shee is
 not healed; Take from
 me, O Lord, her peruerse-
 nesse, her wilfulnesse, her
 refractarinesse, and heare
 thy Spirit saying in my
 Soule, Heale me, O Lord,
 for I would bee healed.
 Ephraim saw his sicknesse,
 and Iudah his wound; then
 went

went Eprahim to the Assy-
rian and sent to King Ia-
reb, yet could not hee heale
you, nor cure you of your
wound. Keepe me back, O
Lord, frō them who mis-
professe arts of healing
the Soule, or of the Body,
by means not imprinted
by thee in the Church, for
the soule, or not in nature
for the body; There is no
spirituall health to be had
by superstition, nor bodily
by witchcraft; thou Lord,
and onely thou art Lord
of both. Thou in thy
selfe art Lord of both,
and

Esa.

and thou in thy Son art
the *Phisiciā*, the *applier* of
both. *With his stripes we*
are healed, sayes the *Pro-*
phet there; there before he
was scourged, we were
healed with his stripes;
how much more shall I
bee healed now, now,
whē that which he hath
already suffered actually,
is actually, and effectual-
ly applied to me? Is there
any thing incurable, vpo
which that *Balme* drops;
Any vaine so empty, as
that that *blood* cannot fill
It; Thou promist to
heale

heale the earth; but it is
 when the inhabitants of
 the earth pray that thou
 wouldest heale it. Thou
 promist to heale their
 Waters, but their meirie
 places, & standing waters,
 thou sayest there, Thou
 wilt not heale: My retur-
 ning to any sinne, if I
 should returne to the a-
 bility of sinning ouer all
 my sinnes againe, thou
 wouldst not pardon.
 Heale this earth, O my
 God, by repentant teares,
 and heale these waters,
 these teares frō all bitter-
 nes,

2 Chro:
7.14

Ezech:
47.11.

Mat. 4:
23.

Luc. 6.
19.
Io: 7. 23.

nes, from all diffidence,
frō al deiection, by esta-
blishing my irremoua-
ble assurance in thee. Thy
Son went about healing all
manner of sicknesses. (No
disease incurable, none
difficult; he healed them
in passing) Vertue went out
of him, and he healed all, all
the multitude (no person
incurable) he healed the
euery whit, (as himselfe
speaks) he left no relikes
of the disease; and will
this vniuersall Phisician,
passe by this hospitall, and
not visit me? not heale
me?

me? not heale me wholly? Lord, I looke not that thou shouldest say by thy Messenger to me, as to Ezechias. Behold, I will heale thee, and on the third day thou shalt go vp to the house of the Lord. I looke not that thou shouldst say to me, as to Moses in Miriams behalfe, when Moses would haue had her healed presently, If her father had but spit in her face, should she not haue bin ashamed seuen dayes? Let her be shut vp seuen dayes, and then returne; but if thou

2. Reg.
20. 5.

Num:
12. 14.

thou bee pleased to multiply seuen dayes, (and seuen is infinite) by the number of my *sinns*, (and that is more infinite) if this day must remooue me, till dayes shall bee no more, seale to mee, my spirituall health, in affording me the Seales of thy Church, & for my temporall health, prosper thine Ordinance, in their hands who shall assise in this sicknes, in that manner, and in that measure, as may most glorifie thee, and most edifie those, who

who observe the issues
of thy servants, to their
owne spirituall benefit.

5. Solus adest.

The Phisitian comes.

5. MEDITATION.

AS Sickenes is the grea-
test misery, so the
greatest misery of sick-
nes, is *solitude*; when the
infectiousnes of the dis-
ease deterres them who
should assise, from com-
ming; even the *Phisician*
dares scarce com. Solitude

E is

is a tormēt, which is not threatned in *hell* it selfe. Meere *vacuitie*, the first Agent, God, the first instrument of God, Nature, will not admit; Nothing can be vtterly *emptie*, but so neere a degree towards *Vacuitie*, as *Solitude*, to be but one, they loue not. When I am dead, and my body might infect, they haue a remedy, they may bury me, but when I am but sick, & might infect, they haue no remedy, but their absence, and my solitude. It is an excuse to them

them that are *great*, and pretend; & yet are loth to come; it is an *inhibition* to those who would truly come, because they may be made instruments, & pestiducts, to the infection of others, by their coming. And it is an *Outlawry*, an *Excommunicatiō* vpon the *Patient*, and seperats him from all offices, not only of *Ciivility*, but of *working charity*. A long sicknes will weary friends at last, but a pestilentiall sicknes auerts them from the beginning.

ning God himself would admit a *figure* of *Society*, as there is a pluralitie of persons in God, though there be but one *God*; & all his externall actions testifie a loue of *Societie*, and *communion*. In *heauen* there are *Orders* of *Angels*, & *Armies* of *Martyrs*, and in that house many *mā-*
sions; in *earth*, *Families*, *Ci-*
ties, *Churches*, *Colleges*, all
plurall things; and lest ei-
ther of these should not
be company enough a-
lone, there is an associa-
tion of both, a *communiō*
of

of *Saints*, which makes
the *Militant*, and *Trium-*
phant Church, one *Parish*;
So that *Christ*, was not
out of his *Dioces*, whē he
was vpon the *Earth*, nor
out of his *Temple*, when
he was in our flesh. *God*,
who saw that all that he
made, was good, came
not so neere seeing a de-
fect in any of his works,
as when hee saw that it
was not good, for man
to be alone, therefore hee
made him a helper; and one
that should help him so,
as to increase the number,

and giue him *her owne*, & more *society*. *Angels*, who doe not propagate, nor multiply, were made at first in an abundant number; and so were stars: But for the things of this world, their blessing was, *Encrease*; for I think, I need not aske leaue to thinke, that there is no *Phenix*; nothing singular, nothing alone: Men that inhere vpon *Nature* onely, are so farre from thinking, that there is any thing *singular* in this world, as that they will
scarce

scarfe thinke, that this world it selfe is *singular*, but that euery *Planet*, and euery *Star*, is another world like this; They find reason to conceiue, not onely a *plurality* in euery *Species* in the world, but a *pluralitie* of *worlds*; so that the abhorrers of *Solitude*, are not solitary; for *God*, & *Nature*, and *Reason* concurre against it. Now, a man may counterfet the *Plague* in a *vow*, and mistake a *Disease* for *Religion*; by such a retyring, and recluding of

E 4 him-

himselfe from all men, as
to doe good to no man,
to cōuerse with no man.

God hath two *Testamēts*;
two *Wills*; but this is a
Scedule, and not of his; a
Codicill, & not of his, nor
in the *body* of his *Testa-*
ments, but *interlin'd*, and
postscrib'd by others, that
the way to the *communion*
of *Saints*, should bee by
such a *solitude*, as excludes
all doing of good heere.

That is a *disease* of the
mind; as the height of an
infectious disease of the
body, is *solitude*, to be left
alone

alone: for this makes an infectious bedd, equall, nay worse then a *graue*, that though in both I be equally alone, in my bed I *knowe* it, and *fee*le it, and shal not in my *graue*: and this too, that in my bed, my soule is still in an infectious body, and shall not in my *graue* be so.

5. EXPOSTVLATION.

O God, my God, thy Son tooke it not ill at *Marthas* hands, that whē he said vnto her, *Thy brother*

Io: 13.

23.

Num

23. 9.

Deu. 33.

23.

ther Lazarus shall rise againe, she expostulated it so far with him, as to reply, *I know that he shal rise againe in the Resurrection, at the last day; for she was miserable by wanting him then. Take it not ill, O my God, from me, that though thou haue ordained it for a blessing, and for a diguitie to thy people, That they should dwell alone, and not bee reckoned among the Nations, (because they should bee aboue them) and that they should dwell in safitie alone,* (free

(free from the infestation of enemies) yet I take thy leaue to remember thee, that thou hast said to, *Two are better then one; And, Woe be vnto him that is alone whē he falleth; and so when he is fallen, and laid in the bedd of sicknesse too. Righteousnesse is immortall; I know thy wisdome hath said so; but no Man, though couered with the righteousnesse of thy Sonne, is immortall so, as not to die; for he who was righteousnes it selfe, did die. I know that*

*Eccles. 4
10.*

Sap. 1. 9.

Mat. 14.
23.

Mat. 26
13.

Io. 8. 16.

Psa 38.
11.

that the son of righteousness,
thy Son, refused not, nay
affected solitarines, lone-
nes, many, many times;
but at all times, he was
able to cōmand more then
twelue legions of Angels to
his seruice; and when he
did not so, he was far frō
being alone; for, I am not
alone, sayes he, but I, & the
Father that sent me I can-
not feare, but that I shall
alwaies be with thee, &
him; but whether this
disease may not alien, and
remooue my friends, so
that they stand aloofe from
my

my sore, and my kinsmen
stand afar off, I cannot tel.
I cannot feare, but that
thou wilt reckon with
me from this minute, in
which, by thy grace, I see
thee, whether this Under-
standing, and this wil, and
this Memory, may not de-
cay, to the discouragement,
& the ill interpretation of
them, that see that heauy
change in me, I cannot
tel. It was for thy blessed,
thy powerfull Son alone,
to tread the wine-presse a-
lone, and none of the people
with him; I am not able
to

Esa. 63.
3.



1. reg 14
14.
Luc. 10.
40.

to passe this agony alone;
not alone without *thee*;
Thou art thy spirit; not
alone without *thine*; spi-
rituall & temporal *Phisi-*
cians, are *thine*; not alone
without *mine*; Those
whō the bands of *blood*,
or *friendship*, hath made
mine; are *mine*; And if *thou*,
or *thine*, or *mine*, abandon
me, I am alone, and woe
vnto mee, if I bee alone.
Elias himselfe fainted vn-
der that apprehension,
Lo, I am left alone; & *Mar-*
tha murmured at that,
said to *Christ*, Lord, dost
not

not thou care, that my sister hath left me to serue alone? Neither could Ieremiah enter into his Lamentations, from a higher ground then to say, *How doth the Citie sit solitarie, that was full of people. O my God, it is the Leper, that thou hast condemned to line alone; Haue I such a Leprosie in my Soule, that I must die alone; alone without thee? Shall this come to such a leprosie in my body, that I must die alone? Alone without them that should assift,*
that

*Ier. I. I.**Leu. 13.
49.*

Ex. 14.
2.

that should comfort me?
But comes not this *Exposition* too neere a *mur-*
muring? Must I be cōclu-
ded with that, that *Moses*
was commaunded to come
neere the Lord alone? That
solitarines, and derelicti-
on, and abandoning of
others, disposes vs best
for *God*, who accompanies
vs most alone? May I not
remember, and apply to;
that though *God* come
not to *Iacob*, till he found
him *alone*, yet when hee
found him *alone*, he *wrest-*
led with him & lamed him?

Gen. 32.
24.

That

That when in the dereliction and forsaking of friends and *Phisicians*, a man is left alone to God, God may so wrestle with this *Iacob*, with this *Conscience*, as to put it out of ioynt, and so appeare to him, as that he dares not looke vpon him face to face, when as by way of *reflection*, in the consolation of his temporall or spiritual seruants, and ordinances he durst, if they were there? But a faithful friend is the phisicke of life, and they that feare the Lord,

Eccles
6.16.

Lord, shall find him. Therefore hath the Lord afforded me both in one person, that *Physician*, who is my faithfull friend.

5. PRAYER.

O Eternall, and most gracious *God*, who calledst down fire from *Heauen* vpon the sinfull *Cities*, but once, and openedst the *Earth* to swallow the *Murmurers*, but once, and threwst down the *Tower of Siloe* vpon sinners, but once, but for thy
thy

thy works of mercy repeated the often, and still workest by thine owne patterns, as thou broughtest *Man* into this world, by giuing him a *helper* fit for him, so whether it be thy will to continue me long thus, or to dismisse mee by death, bee pleased to afford me the helps fit for both conditions, either for my weak stay here, or my final migration from hence. And if thou mayest receiue glory by that way (and, by all wayes thou mayst

mayst receiue glory) glorifie thy self in preserving this *body* from such infections, as might withhold those, who would come, or indanger them who doe come; and preserve this *soule* in the faculties thereof, from all such distēpers, as might shake the assurāce which my selfe and others haue had, that because thou hast loued mee, thou wouldst loue mee to my *end*, and at my *end*. Open none of my *dores*, not of my *heart*, not of mine *eares*

cares, not of my house, to
any *supplāter* that would
enter to vndermine me
in my *Religion* to thee, in
the time of my weaknes,
or to defame me, & mag-
nifie himselfe, with false
rumors of such a victory,
and surprisal of me, after
I am dead; *Bee* my salua-
tion, and *plead* my salua-
tion; *worke* it, and *declare*
it; and as thy *Triumphant*
shall be, so let the *Militāt*
Church bee assured, that
thou wast my *God*, and I
thy seruant, to, and in my
consummation. *Blesse*
thou

thou the learning, & the labors of this Man, who thou sendest to asist me, and since thou takest me by the hand, & puttst me into his hãds (for I come to him in thy name, who, in thy name comes to mee) since I clog not my hopes in him, no nor my prayers to thee, with any limited conditions, but inwrap all in those two petitions, *Thy kingdom come, thy will be done,* prosper him, and relieue me, in thy way, in thy time, & in thy measure.

Amen.

6 Me.

6. Metuit.

The Phisician is afraid.

6. MEDITATION.

I Obserue the *Phisitian*,
with the same dili-
gence, as he the *disease*; I
see he *fears*, & I fear with
him: I ouertooke him, I
ouerrun him in his feare,
and I goe the faster, be-
cause he makes his pace
slow; I feare the more,
because hee disguises his
feare, & I see it with the
more sharpenes, because
he would not haue mee
see

see it, He knows that his *feare* shall not disorder the practise, and exercise of his *Art*, but he knows that my *feare* may disorder the effect, and working of his practise. As the ill affections of the *spleen*, complicate, and mingle themselves, with euery infirmity of the body, so doeth *feare* insinuate it selfe in euery *action*, or *passion* of the *mind*; and as *winde* in the body will counterfet any disease, & seeme the *Stone*, and seeme the *Gout*, so *feare* wil counterfet

terfeit any disease of the
Mind; It shall seeme *loue*,
a loue of hauing, and it is
but a *feare*; a iealous and
suspicious feare of losing;
It shall seeme *valor* in de-
spising, & vnder valuing
danger, & it is but *feare*,
in an ouer-valuing of o-
pinion, and estimation, and
a feare of loosing that. A
man that is not afraid of
a *Lion*, is afraid of a *Cat*;
not afraid of *staruing*, and
yet is afraid of some ioynt
of *meat* at the table, pre-
sented to feed him; not
afraid of the sound of
F Drums,

Drums, & Trumpets, and shot, & those, which they seeke to drowne, the last cries of men, and is afraid of some particular *harm-
nious Instrument*; so much afraid, as that with any of these the *enemie* might drive this man, otherwise valiant enough, out of the field. I know not, what fear is, nor I know not what it is that I feare now; I feare not the hastening of my *death*, and yet I do feare the increase of the *disease*; I should belie Nature, if I should deny

ny that I feared this, & if
I should say that I feared
death, I should belie God;
My weaknes is frō Na-
ture, who hath but her
Measure, my strength is
from God, who posselles,
and distributes infinitely.
As then euery cold aire, is
not a dampe, euery shine-
ring is not a stupefactiō, so
euery feare, is not a feare-
fulnes, euery declination
is not a running away,
euery debating is not a
resolving, euery wish,
that it were not thus, is
not a murmuring, nor a

deiection though it bee
thus, but as my Phisicians
feare puts not him from
his practise, neither doth
mine put me, from recei-
uing from God, and Man,
and my selfe, spirituall, and
ciuill; and morall assistance,
and consolations.

6. EXPOSTULATION.

MY God, my God; I find
in thy Booke, that
feare is a Rising spirit, a
spirit of suffocation; That
Ishbosheth could not speake,
nor reply in his own defence

2. Sam.

3-11.

to Abner, because he was a-
 fraid. It was thy servant
 Iob's case too, who before
 he could say any thing to
 thee, sayes of thee, Let him
 take his rod away from mee,
 and let not his feare terrifie
 me, then would I speak with
 him, and not feare him, but
 tis not so with me. Shall a
 feare be taken, take away
 my deuotion to thee? Dost
 thou command me to
 speake to thee, and com-
 mand me to feare thee,
 and do thoue destroy one
 another? There is no per-
 plexity in thee, my God, no

9.34.

Iob 9.34.

81.15.1

inextricable nesse in thee,
my light, and my cleannes,
my Sun, and my Moone,
that directest me as well
in the night of aduersitie
and feare, as in my day of
prosperity & confidence.
I must then *Speak* to thee,
at all times, but when
must I *fear* thee? At all
times to. Whē didst thou
rebuke any Petitioner,
with the name of *Importunate*? Thou hast pro-
pos'd vs to a *parable* of a
Judge that did Iustice at
last, because the clyent was
importunate, and troubled
him

Lam. 18

1.

him; But thou hast told vs
plainely, that thy vse in
that *parable*, was not, that
thou wast troubled with
our importunities, but
(as thou saist there) *That* Luc. 11.
5.
wee should alwayes pray.

And to the same purpose
thou proposett another,
that *If I presse my friend,*
when he is in bed, at mid-
night, to lend mee bread,
thogh he wil not rise because
I am his friend, yet because
of mine importunity, he will.
God will do this, when-
soeuer thou askest, and
neuer call it importunitie.

D 4

Pray

Pray in thy bed at midnight, and God will not say, I will heare thee to morow vpon thy knees, at thy bedside; pray vpon thy knees there, then, and God will not say, I will heare thee on Sunday, at Church; God is no dilatory God, no froward God; Praier is neuer vnseasonable, God is neuer asleepe, nor absent. But, O my God, can I doe this, and feare thee; come to thee, and speak to thee, in al places, at all houres, and feare thee? Dare I aske this
questi.

question? There is more
boldnesse in the question,
then in the coming: I
may do it, though I feare
thee; I can not do it, except
I feare thee. So well hast
thou provided, that wee
should alwaies feare thee;
as that thou hast provid-
ed, that wee should feare
no person but thee, no-
thing but thee, no man?
No. Whom? The Lord is
my helpe, and my saluation:
whom shall I feare? Great
enemies: not great enemies,
for no enemies are great
to them that feare thee;

Psa. 27.

1.
78. 9

Ignod T F 5

Feare

Num.

149.

Psa: 35.

70.

Feare not the people of this land, for thy are Bread to you; They shall not only not eat vs, not eat our bread, but they shal be our Bread; Why should wee feare them; But for all this metaphorical bread, victory ouer enemies, that thought to deuoure vs, may, wee not feare, that we may lack bread literally? And feare famine, though we fear not enemies? Yong lions do lack, & suffer hunger, but they that seek the Lord, shall not want any good thing, Neuer
Though

Though it be well with
 the at one time, may they
 not feare, that it may be
 worse? *Wherefore should I* 46.5
feare in the dayes of euill,
say as thy seruant David?
 Though his own sin had
 made the euill, he feared
 them not. No? not if this
 euill determine in death?
 Not though in a death;
 not, though in a death
 inflicted by violence, by
 malice by our owne de-
 sert, *feare not the sentence*
of death, if thou feare God.
 Thou art, O my God, so
 farre from admitting vs,
 that

Eccles.
 4.3.

Mar. 6,
20.

Psa. 25.

14.

that feare thee, to feare
others, as that thou ma-
kest others to feare vs; As
Herod feared Iohn, because
he was a holy & a iust man,
& obserued him. How fals-
ly then O my abundant God
how gently, O my sweet,
my easie God dost thou
vntangle me, in any
scruple arising out of the
consideration of this thy
feare? Is not this that
which thou intendest,
when thou sayest, The se-
cret of the Lord is with
them, that feare him; The
secret, the mystery of the
right

right vse of feare. Dost thou not meane this, when thou sayest, Wee shall vnderstand the feare of the Lord? Haue it, and haue benefit by it; haue it, and stand vnder it; be directed by it, and not be deiected with it. And dost thou not promise that Church for our example, when thou saiest, The Church of Iudea walked in the feare of God; they had it, but did not sit downe lazily, nor fall downe weakly, nor sink vnder it. There is a feare which

Pro. 2.5

Act. 9.

31. 2. 22

Gen. 3.
10.

Pro.
1. 26.

10. 24.

Pf. 14. 5

53. 6.

Io. 7. 13.

which weaknes men in the seruice of God: *Adam was afraid, because he was naked.* They who haue put off thee, are a prey to all. They may feare, *For thou wilt laugh, when their feare comes vpon them, as thou hast told them more then once; And thou wilt make them feare, where no cause of feare is, thou hast tolde them more then once too.* There is a feare that is a punishment of former wickednesse; and induces more: *Though some said of thy Son,*

Son Christ Iesus, that he was
a good man, yet no man spak
opely, for feare of the Iewes:
Ioseph was his Disciple; but
secretly, for feare of the
Iewes: The Disciples kept
some meetings, but with
doores shut for feare of
the Iewes. O my God, thou
giuest vs Feare for Bal-
last to carry vs stedily in
all weathers. But thou
wouldst ballast vs, with
such Sand, as should
haue Gold in it, with that
feare which is thy feare,
for the feare of the Lord
is his Treasure. He that
hath

19.28.

29.19.

Eja.33.
6.

Mat. 8.
26.

Jud. 7. 3.

Apo: 21
8.

hath that, lacks nothing
that Man can haue, no-
thing that God does giue.
Timorous men thou re-
bukest; Why are ye fearful,
O yee of little faith? Such
thou thrustest from thy
Service, with scorn,
though of them there
went fro Gideons Army
22 000 and remained
but 10 000. Such thou
sendest farther then so,
thither fro whence they
neuer returne, the fearful
and the unbelieving into
that burning lake, which is
the second death. There is a
fear

feare, and there is a hope,
 which are equal abomi-
 nations to thee; for, they
 were confounded, because
 they hoped, saies thy seruāt
 Iob: because they had mis-
 placed, mis-centred their
 hopes; they hoped & not
 in thee, & such shal feare,
 and not feare thee. But in
 thy feare, my God, and my
 feare, my God, and my
 hope, is hope, and loue, and
 confidence, and peace, and
 euery limbe, and ingredi-
 ent of happines enwrap-
 ped; for loy includes all;
 and feare and ioy consist
 toge-

Iob: 6.
 10.

Mat. 28
8.

together; nay, constitute one another; The woman departed from the sepulchre, the women who were made supernumerary Apostles, Apostles to the Apostles; Mothers of the Church and of the Fathers, Grandfathers of the Church, the Apostles themselves, the women, Angels, of the Resurrection, went from the sepulchre, with feare and ioy; they ran, saies the text, and they ran vpon those two legs, feare & ioy; and both was the right legge, they ioy in thee, O Lord, that

that feare thee, and feare thee only, who feele this ioy in thee. Nay, thy feare and thy loue are inseparable; stil we are called vpon, in infinite places, to feare God; yet the Commandement, which is the roote of all, is, *Thou shalt loue the Lord thy God*; Hee doth neither, that doeth not both; hee omits neither, that does one. Therefore when thy seruant David had said, that the feare of the Lord is the beginning of wisdom, and his Sonne had repeated it againe. He that

*Pf. 111.
10.*

Pro. 1. 7

Ecclus. 1
20.27.

Deu: 4.
10.

Heb: 11.
7.

that collects both, calls this feare, the root of wisdom; And that it may embrace all, he calls it wisdom it selfe. A wise man therefore is neuer without it, neuer without the exercise of it: Therefore thou sentest Moses to thy people; That they might learne to feare thee all the dayes of their liues: not in heauy, and calamitous, but in good, & cheerfull daies too: for, Noah, who had assurance of his deliuerance, yet moued with feare, prepared an Arke, for
the

the saving of his house. A
wise man will feare in eue-
ry thing. And therefore
though I pretend, to no
other degree of wildom,
I am abundantly rich in
this, that I lie here posselt
with that feare, which is
thy feare, both that this
sicknes is thy immediate
correction, & not mere-
ly a naturall accident, and
therefore fearfull, because
it is a fearefull thing to fall
into thy hands, and that
this feare preserves mee
from all inordinat feare,
arising out of the infir-
mitie

Enulus:
18.27.

mitie of Nature, because
thy hand being vpon
me, thou wilt neuer let
me fall out of thy hand.

6. PRAYER.

O Most mighty God, and
mercifull God; the God
of all true sorrow, and true
joy too, of all feare, and of
all hope too, as thou hast
giuen me a repētance, not
to be repented of, so giue
me, O Lord, a feare, of
which I may not bee
fraid. Giue me tender, &
supple, and conformable
af-

affectiōs, that as I ioy with
 them that ioy, and mourne
 with them, that mourn, so
 I may feare with thē that
 feare. And since thou hast
 vouchsafed to discover
 to me, in his feare whom
 thou hast admitted to be
 my assistāce in this sick-
 nesse that there is dan-
 ger therein, let me not, O
 Lord, goe about to over-
 come the sense of that
 feare, so far, as to preter-
 mit the fitting, & prepa-
 ring of my selfe, for the
 worst that may be feared,
 the passage out of this
 life.

life. Many of thy blessed *Martyres*, haue passed out of this life, without any show of feare; but thy most blessed Son himselfe did not so. Thy *Martyres* were knowne to be but men, and therefore it pleased thee, to fill them with thy Spirit, and thy power, in that they did more then men. Thy Son was declared by thee, and by himselfe to be God; & it was requisite, that he should declare himselfe to bee Man also, in the weaknesses of man. Let mee
not

not therfore, O my God, be
 affhamed of these feares,
 but let me feele them to
 determine, where his
 feare did, in a present
 submitting of all to thy
 wil. And whē thou shalt
 haue inflam'd, & thaw'd
 my former coldnesses, &
 indeuotions, with these
 heates, and quenched my
 former heates, with these
 sweats, and inundations,
 and rectified my former
 presumptions, and negli-
 gences with these feares,
 bee pleased, O Lord, as
 one, made, so by thee, to
 G think

thinke mee fit for thee;
And whether it bee thy
pleasure, to dispose of
this body, this garment
so, as to put it to a far-
ther wearing in this
world, or to lay it vp in
the *common wardrope*, the
graue, for the next, glo-
rifie thy felfe in thy
choice now, and glorifie
it then, with that glory,
which thy Son, our Saui-
our *Christ Iesus* hath pur-
chased for them, whom
thou makest partakers
of his *Resurrection*. *A-*
men.

7. Socios sibi iungier instat.

*The Phisician desires to haue
others ioyned with him.*

7. MEDITATION.

There is more feare,
therefore more cause.
If the Phisician desire
helpe, the burden grows
great: There is a growth
of the *Disease* then; But
there must bee an *Autumne*
too; But whether
an *Autumne* of the *disease*
or *mee*, it is not my part
to choose: but if it bee
of *mee*, it is of *both*; My
G 2 dis-

disease cannot *survive* me,
I may *overline* it. How-
soever, his desiring of o-
thers, argues his *candor*,
and his *ingenuitie*; If the
danger be *great*, he *iusti-*
fies his proceedings, and
he *disguises* nothing, that
calls in *witnesses*; And if
the danger be not *great*,
he is not *ambitious*, that
is so ready to diuide the
thanks, and the honor of
that work, which he be-
gun alone, with others.
It diminishes not the
dignity of a *Monarch*, that
he deriue part of his care
vpon

vpon others; God hath not made many *Sunnes*, but he hath made many *bodies*, that *receiue*, & *giue* light. The *Romans* began with *one King*; they came to *two Consuls*; they returned in extremities, to *one Dictator*: whether in *one*, or *many*, the *Soueraignetie* is the same, in all *States*, and the danger is not the more, & the prouidence is the more, where there are more *Phisicians*; as the State is the happier, where busineses are carried by more counsels,

G 3 then

then can be in one brest
how large soeuer. *Disea-*
ses themselues hold *Con-*
sultations, and conspire
how they may multiply,
and ioyne with one ano-
ther & *exalt* one anothers
force, so; and shal we not
call *Phisicians*, to *consulta-*
tions? *Death* is in an old
mans dore, hee appeares,
and tells him so, & *death*
is at a young mans *backe*,
and saies nothing; *Age* is
a *sicknes*, and *Youth* is an
ambush; and wee need so
many *Phisicians*, as may
make vp a *Watch*, and
spie

spie euery incōuenience.
There is scarfe any thing,
that hath not killed some
body; a *haire*, a *feather*
hath done it; Nay, that
which is our best *Anti-*
dote against it, hath done
it; the best *cordiall* hath
been *deadly poyson*; Men
haue died of *Ioy*, and
almost forbidden their
friendes to weepe for
them, when they haue
scene them die laughing.
Euen that *Tyrant Dioni-*
sius (I thinke the same,
that suffered so much af-
ter) who could not die

of that sorrow, of that
high fall, from a *King* to a
wretched private man, died
of so poore a *loy*, as to be
declar'd by the people at a
Theater, that hee was a
good *Poet*. We say often,
that a *Man* may liue of a
little; but, alas, of how
much *lesse* may a man
die? And therefore the
more assistance, the better;
who comes to a day of
hearing, in a cause of any
importance, with one *Ad-
uocate*? In our *Funerals*, we
our selues haue no inte-
rest; there we cannot ad-
uise

wise, wee cannot direct :
 And though some Nations,
 (the Egyptians in particular)
 built themselves better tombes,
 then houses, because they
 were to dwell longer in them;
 yet, amongst our selues, the
 greatest man of Stile, who
 we haue had, The Conqueror,
 was left, as soone as his
 soule left him, not only
 without persons to assist
 at his graue, but without
 a graue. Who will keepe
 vs then, we know not;
 As long as wee can, let
 vs admit as much help

as we can; Another, and another *Phisician*, is not another, and another *Indication*, and *Symptone* of death, but another, & another *Assistent*, and *Protector* of life: Nor do they so much feed the imagination with apprehension of danger, as the vnderstanding with comfort; Let not one bring *Learning*, another *Diligence*, another *Religion*, but every one bring all, and, as many Ingredients enter into a *Receyt*, so may many men make the *Receit*.

But

But why doe I exercise
my Meditation so long
vpon this, of hauing
plentifull help in time of
need? Is not my Medita-
tion rather to be encli-
ned another way, to con-
dole, and commiserate
their distresse, who haue
none? How many are sic-
ker (perchance) then I,
and laid in their wofull
straw at home (if that
corner bee a home) and
haue no more hope of
help, though they die, the
of perferment, though
they liue? Nor doe no
more

more expect to see a Physician then, then to be an Officer after; of whom, the first that takes knowledge, is the Sexton that buries them, who buries them in oblivion too. For they doe but fill vp the number of the dead in the Billo, but we shall never heare their Names, till wee read them in the Booke of life, without owne. How many are sicker (perchance) then I, and thrown into Hospitals, where, (as a fish left upon the Sand, must stay the

the tide) they must stay
the *Phisicians* houre of
visiting, and then can be
but *visited*? How many
are sicker (perchance) the
all we, and haue not this
Hospitall to couer them,
not this straw, to lie in,
to die in, but haue their
Grave-stone vnder the, &
breathe out their soules
in the eares, & in the eyes
of passengers, harder the
their bed, the flint of the
street. That taste of no
part of our *Phisick*, but a
sparing diet, to whom or-
dinary porridge would
be

be *Iulip* enough, the refuse of our seruants, *Bez*ar enough, and the off-scouring of our Kitchen tables, *Cordiall* enough. O my *soule*, when thou art not enough awake, to blesse thy *God* enough for his plentifull mercy, in affoording thee many *Helpers*, remember how many lacke them, and helpe them to them, or to those other things, which they lacke as much as them.

7. Ex-

7. EXPOSTVLATION.

MY God, my God, thy
 blessed seruant *Augustine* begd of thee, that
Moses might come, & tell
 him what hee meant by
 some places of *Genesis* :
 May I haue leaue to aske
 of that Spirit, that writ
 that Booke, why when
Dauid expected newes
 frō *Ioabs* army, and that
 the watchman told him,
 that hee sawe a man run-
 ning alone, *Dauid* conclu-
 ded out of that circum-
 stance,

2. Sam.
 8. 25.

So all,
but our
Translation
takes it
Even
Buxdor:
and
Schind-
ler.

stance, That if hee came alone, he brought good newes? I see the Grammar, the word signifies so, and is so euer accepted, Good newes; but I see not the Logique, nor the Rhetorique, how David would proue, or perswade that his newes was good, because he was alone, except a greater cōpany might haue made great impressions of dāger, by imploring, and importuning present supplies: Howsoever that be, I am sure, that that which thy Apostle

postle sayes to Timothy,
 Onely Luke is with mee;
 Luke, and no body but
 Luke, hath a taste of com-
 plaint, and sorrow in it:
 Though Luke want no
 testimony of abilitie, of
 forwardnes, of constancy,
 and perseuerance, in assist-
 ing that great building,
 which S. Paul laboured
 in, yet S. Paul is affected
 with that, that there was
 none but Luke, to assist.
 We take S. Luke to haue
 bin a Phisician, and it ad-
 mits the application the
 better, that in the pre-
 sence

2.4.11.

Exod. 18
13.

Numb. 11
16.

sence of one good *Phisi-
cian*, we may be glad of
more. It was not onely a
ciuill spirit of policy, or
order that moued *Moses*
father in lawe, to per-
swade him to diuide the
burden of gouernement,
and Iudicature, with o-
thers & take others to
his assistance, but it was
also thy immediate spirit
O my God, that mou'd *Mo-
ses* to present vnto thee
70 of the Elders of *Israel*,
to receiue of that spirit,
which was vpon *Moses*
onely before, such a por-
tion

tion as might ease him in
the gouernment of that
people; though *Moses* a-
lone had indowments a-
boue all, thou gauest him
other assistants. I consi-
der thy plētiful goodnes,
O my God, in employing
Angels, more then one, in
so many of thy remarka-
ble works. Of thy *Sonne*,
thou saist; *Let all the An-
gels of God worship him*; If
that be in *Heauen*, vpon
earth, he saies that he could
command *twelue legions of
Angels*; And when *Hea-
uen*, and *Earth* shall bee
all

Heb. 1. 6

*Mat.
26. 53.*

Mar. 25
31.

Luc. 21.
15.

Jo. 20. 12

Gen. 28.
12.

all one, at the last day,
Thy Son, O God, the Son of
Man, shall come in his glory,
and all the holy Angels with
him. The Angels that ce-
lebrated his birth to the
Shepherds, the Angels that
celebrated his second
birth, his resurrection to
the *Maries*, were in the
plurall, Angels associated
with Angels. In Iacobs
ladder, they which ascen-
ded and descēded, & main-
tain'd the trade between
heaven & earth, betweene
thee and vs, they who
haue the Commission,
and

and charge to guide vs in
all our wayes, they who
hastned Lot, and in him,
vs, from places of danger
and tentation, they who
are appointed to instruct &
gouverne vs in the Church
here, they who are sent to
punish the disobedient and
refractory, that they are to
be the Mowers, & harneſt-
men, after we are grown
vp in one field, the church,
at the day of Indgement,
they that are to carry our
ſoules whither they cari-
ed Lazarus, they who at-
tend at the ſeuerall gates
of

Pſa: 91.

13.

Gen. 19.

15.

Apo: 1.

20.

Apo. 8.

2.

Mat. 13

39.

Luc. 16.

22.

Apo. 21.
21.

1. Reg.
19.35.

of the new *Ierusalē*, to admit vs there; al these, who administer to thy seruāts, frō the first, to their last, are *Angels*, *Angels* in the plurall, in euery seruice, *Angels* associated with *Angels*. The power of a single *Angel* wee see in that one, who in one night destroyed almost 200000. in *Sennacheribs* army, yet thou often imployest many; as wee know the power of saluation is a bundantly in any one *Euangelist*, and yet thou hast afforded vs
four.

*foure. Thy Son proclaims
of himself, That thy Spirit,
hath anointed him to preach
the Gospell, yet he hath gi-
uen others for the persfiting
of the S^s in the work of the
ministry. Thou hast made
him Bishop of our soules,
but there are other Bi-
shops too. He gaue the
holy Ghost, & others gaue
it also. Thy way, O my
God, (and, O my God, thou
louest to walke in thine
owne waies, for they are
large) thy way from the
beginning, is multiplicati-
on of thy helps; and there-
fore*

*Luc. 4.
18.*

*Eph. 4:
11.*

*1. Pet. 2.
25.*

*Jo. 20.
23.*

fore it were a degree of ingratitude, not to accept this mercy of affording me many *helpes* for my bodily health, as a *type* & *earnest* of thy gracious purpose now, and euer, to afford me the same assistances. That for thy great *helpe*, thy *Word*, I may seeke that, not from *corners*, nor *Conuenticles*, nor *schismaticall singularities*, but from the association, and communion of thy *Catholicke Church*, and those persons, who thou hast alwaies furnished

shed that Church withal:
 And that it may associate
 thy Word, with thy Sacra-
 ment, thy Seale, with thy
 Patent; and in that Sacra-
 ment associate the signe
 with the thing signified,
 the Bread with the Body
 of thy Son; so, as I may
 be sure to haue receiued
 both, & to be made ther-
 by; (as thy blessed seruāt
Augustine sayes) the Arke,
 and the Monument, & the
 Tomb of thy most blessed
 Son, that hee, and all the
 merits of his death, may,
 by that receiuing, be bu-
 ried

ried in me, to my quick-
ning in this world, and
my immortall establissh-
ing the next.

7. PRAYER.

O Eternall, and most
Gracious God, who
gauest to thy seruants in
the wildernes, thy Man-
na, bread so condition'd,
qualified so, as that, to
euery man, Manna tasted
like that, which that man
liked best, I humbly be-
seech thee, to make this
correction, which I ac-
know-

knowledge to be part of my *daily bread*, to taste so to mee, not as I would, but as thou wouldest haue it taste, and to conforme my tast, and make it agreeable to thy will. Thou wouldest haue thy corrections tast of *humiliation*, but thou wouldest haue them taste of *consolation* too; taste of *danger*, but taste of *assurance* too. As therefore thou hast imprinted in all thine *Elements*, of which our bodies consist, two manifest qualities,

ties, so that, as thy fire
dries, so it heates too; and
as thy water moysts, so it
cooles too, so, O Lord, in
these corrections, which
are the *elements of our rege-*
neration, by which our
soules are made thine,
imprint thy two quali-
ties, those two operati-
ons, that as they *scourge*
vs, they may scourge vs
into the way to thee:
that when they haue
shewed vs, that we are
nothing in our selues,
they may also shew vs,
that thou art all things
vnto

vnto vs. When therefore
in this particular circum-
stance, *O Lord* (but none
of thy Iudgements are
circumstances; they are all
of all *substance* of thy
good purpose vpon vs)
when in this particular,
that he, whom thou hast
sent to assist me, desires
assistants to him, thou
hast let mee see, in how
few houres thou canst
throw me beyond the
helpe of man, let me by
the same light see that
no vehemence of sick-
nes, no tentation of Sa-

H 3

tan,

tan, no guiltines of sin,
no prison of death, nor
this first, this *sicke bed*,
not the other prison, the
close and dark *grauē*, can
remoue me from the de-
termined, and good pur-
pose, which thou hast
sealed concerning mee.
Let me thinke no degree
of this thy correction,
casuall, or without *signi-*
fication; but yet when I
haue read it in that lan-
guage, as it a *correcti-*
on, let me translate it in-
to another, and read it
as a *mercy*; and which of
these

these is the *Originall*, and which is the *Translation*; whether thy *Mercy*, or thy *Correction*, were thy primary, and originall intention in this sicknes, I cannot cōclude, though death conclude me; for as it must necessarily appeare to be a *Correction*, so I can haue no greater argument of thy *mercie*, then to die in *thee*, and by that death, to be vnited to him, who died for me.

H 4 8. Et

8. Et Rex ipse suum mittit.

The King sends his owne Physician.

8. MEDITATION.

STill when we returne
to that Meditation, that
Man is a World, we finde
new discoueries. Let him
be a world, and himselfe
will be the land, & misery
the sea. His misery, (for
misery is his, his own, of
the happinesse euen of
this world, he is but Te-
nant, but of misery the
Free-bolder, of happinesse
he

he is but the *farmer*, but
the *usufructuary*, but of
misery, the *Lord*, the *pro-*
prietary) his misery, as the
sea, swells above all the
hills, & reaches to the re-
moteſt parts of this *earth*,
Man; who of himſelfe is
but *dust*, and coagulated
& kneaded into earth; by
teares, his matter is *earth*,
his forme, *misery*. In this
world, that is *Mankind*, the
highest ground, the emi-
nentest hills, are *kings*; and
have they line, and lead
enough to ſadde me this
ſea, and ſay, My misery is
115 but

but this deep? Scarle any misery equall to *sicknes*; & they are subiect to that equally, with their lowest subiect. A glasse is not the lesse brittle, because a *Kings* face is represented in it; nor a King the lesse brittle, because *God* is represented in him. They haue *Phisitions* cōtinually about thē, & therefore *sicknesses*, or the worst of sicknesses, cōtinual feare of it. Are they *gods*? He that calld them so, cānot flatter. They are *Gods*, but *sicke gods*; and *God* is pre.

presented to vs vnder
 many human affections,
 as farre as *infirmities*; God
 is called *Angry*, and *Sor-*
rie, and *Weary*, and *Hea-*
vy; but neuer a *sicke* God:
 forthen he might *die* like
 men, as our *gods* do. The
 worst that they could
 say in reproch, and scorn
 of the *gods* of the *Hea-*
then, was, that perchance
 they were asleepe; but
Gods that are so sicke, as
 that they cannot sleepe,
 are in an infirmer con-
 dition. A *God*, and need
 a *Phisitian*? A *Iupiter* and
 need

need an *Æsculapius*? that must haue *Rheubarbe* to purge his choller, lest he be too angry, and *Agarick* to purge his flegme, lest he be too drowfie; that as *Tertullian* says of the *Egyptian* gods, plants and herbs, That God was beholden to man, for growing in his garden, so wee must say of these gods, Their eternitie, (an eternity of threescore and ten yeres) is in the *Apothecaries* shop, and not in the metaphoricall *Diety*. But their *Diety* is better expressed in their famili-

tie,

tie, then in their height; when abounding and ouerflowing, as God, in meanes of doing good, they descend, as God, to a communication of their abundances with men, according to their necessities, then they are Gods. No man is well, that vnderstands not, that values not his being well; that hath not a cheerfulnesse, and a ioy in it; and whosoeuer hath this Joy, hath a desire to cōmunicate, to propagate that, which occasions his happinesse, and

and his Ioy, to others; for euery man loues witnesses; of his happinesse; and the best witnesses, are experimentall witnesses; they who haue tasted of that in themselves, which makes vs happy: It consummates therefore, it perfits the happinesse of *Kings*, to conferre, to transferre, honour, and riches, and (as they can) health, vpon those that neede them.

8. Ex-

8. EXPOSTVLATION.

MY God, my God, I haue
a warning frō the
Wise man, that when a rich
man speaketh, euery man
holdeth his tongue, and looke
what he saith, they extol it to
the clouds; but if a poor man
speake, they say, what fellow
is this? And if he stumble,
they will helpe to ouerthrow
him. Therefore may my
words be vnderualued,
and my errors aggraua-
ted, if I offer to speake of
Kings; but not by thee,
O

Ecclus.
13.23.

August.

O my God, because I speak
of the, as thy are in thee,
and of thee, as thou art in
the. Certainly those men
prepare a way of speak-
ing negligently, or irre-
uerently of thee, that giue
themselves that libertie,
in speaking of thy Vice-
gerents, Kings: for thou
who gauest *Augustus* the
Empire, gauest it to *Nero*
to, and as *Vespasian* had it
from thee, so had *Iulian*;
Though Kings deface in
themselves thy first image,
in their owne soule, thou
giuest no man leave to
deface

deface thy second Image,
imprinted indelibly in
their Power. But thou
knowest, O God, that if I
should be slacke in cele-
brating thy mercies to
me exhibited by that roi-
all Instrument, my Soue-
raigne, to many other
faults, that touch vpo Al-
legiance, I should add the
worst of all, *Ingratitude*,
which constitutes an ill
man; & faults which are
defects in any particular
function, are not so great
as those that destroy our
humanity; It is not so ill, to
be

be an ill *subiect*, as to be
an ill *man*; for he hath an
vniuerfall illnes, ready to
flow, & powre out it self
into any mold, any form,
and to spend it self in any
function. As therefore thy
Son did vpon the *Coyne*, I
look vpon the *King*, and
I aske whose *image*, and
whose *inscriptiō* he hath;
& he hath *thine*; and I giue
vnto thee, that which is
thine, I recōmend his hap-
pines to thee, in al my sa-
crifices of thāks, for that
which he enioyes, and
in all my prayers, for the
con-

continuance and inlargement of them. But let me stop, *my God*, and consider; will not this looke like a piece of arte, and cunning, to conuey into the world an opinion, that I were more particularly in his care, then other men? And that herein, in a shew of *humilitie*, and *thankfulnesse*, I magnifie my selfe more then there is cause? But let not that *iealousie* stop mee, O GOD, but let me goe forward in celebrating thy *mercie* exhibited

bited by *him*, This which he doth now, in asking so my bodily health, I know is common to me with many? Many, many haue tasted of that expressicn of his graciousnesse. Where he can giue health by his own hãds, he doth; & to more then any of his *Predecessors* haue done: therefore hath *God* reserved one disease for him, that hee onely might cure it, thogh perchance not onely by one *Title*, and *Interest*, nor onely as one *King*. To those
that

that need it not, in that kind, and so cannot haue it by his owne hand, he sends a *donatiue of health*, in sending his *Phisician*. The holy king *S. Lewis* in *France*, and our *Maud* is celebrated for that, that personally they visited *hospitals*, and assisted in the Cure, euen of loathsome diseases. And when that religious *Empres Placilla*, the wife of *Theodosius* was told, that she diminished her self too much in those personall assistances, & might do enough
in

2 Sam.
19. 12.

2 Sam.
24. 14.

in sending reliefe, ſhee ſaid, She would ſend in that capacitie, as Empreſſe, but ſhe would go too, in that capacitie, as a Chriſtian, as a fellow member of the body of thy Son, with them. So thy ſervant David applyes himſelfe to his people, ſo he incorporates himſelfe in his people, by calling them *His brethren, his bones, his fleſh*; and when they fell vnder thy hand, euen to the pretermitt- ing of himſelfe, he preſ- ſes vpon thee, by prayer for them; *I haue ſinned,*
but

but these sheepe what haue they done? Let thine hand I pray thee be against me and against my fathers house. It is kingly to giue; when *Araumah* gaue that great, & free present to *Dauid*, that place, those instruments for sacrifice, and the sacrifices themselves, it is said there, by thy spirit, *Al these things did Araumah giue, as a King to the King.* To giue is an approaching to the cōdition of *Kings*, but to giue health, an approaching to the *King of Kings*, to thee. But this his

his assisting to my bodily health, thou knowest, *O God*, and so do some others of thine *honourable seruants* know, is but the twy-light of that day, wherein thou through him, hast shin'd vpon me before; but the *Eccho* of that voice, wherby thou through him, hast spoke to me before; Then, when he, first of any man conceiued a hope, that I might be of some vse in thy *Church* and descended to an intimation, to a perswasion, almost to a solici-

solicitation, that I would
 embrace that calling.
 And thou who hadst put
 that desire into his heart,
 didst also put into mine,
 an obedience to it; and I
 who was sick before, of
 a vertiginous giddinesse,
 and irresolution, and al-
 most spent al my time in
 consulting how I should
 spend it, was by this *man*
of God, and *God of men*, put
 into the poole, and reco-
 uered; whē I asked, per-
 chance, a *stone*, hee gaue
 me *bread*; when I asked,
 perchance, a *Scorpion*, hee
 I gaue

2 Chor.
14. 8.

gaue me a fish; when I asked a temporall office, he denied not, refused not that, but let me see, that he had rather I took this. These things, thou O God, who forgettest nothing, hast not forgot, though perchance, hee, because they were benefits, hath; but I am not onely a witnessse, but an instance, that our Iehosopha^t hath a care to ordaine Priests, as well as Iudges: and not only to lend Phisicians for temporall, but to be the Phisician for spirituall health.

18 PRAYER.

8. PRAYER.

O Eternall and most gracious *God*, who though thou haue reserved thy treasure of perfect ioy, and perfect glory, to be giuen by thine owne hands then, when by seeing thee, as thou art in thy selfe, and knowing thee, as we are knowne, wee shall possesse in an instant, & possesse for euer, all that can any way conduce to our happines, yet here also in this world, giuest vs such ear-

nefts of that ful paiment, as by the value of the *earnest*, we may giue some estimat of the tresure, hūbly, and thankfully I acknowledge, that thy blessed *spirit* instructs me, to make a difference of thy blessings in this world, by that difference of the *Instruments*, by which it hath pleased thee to de-riue thē vnto me. As we see thee here in a *glasse*, so we receiue frō thee here by *reflectiō*, and by *instruments*. Euen *casuall things* come from thee; and that
which

which we call *Fortune* here, hath another name aboue. *Nature* reaches out her hand, & giues vs corne, and wine, & oyle, and milk, but thou fillest her hand before, & thou openest her hand, that she may raine down her showres vpo vs. *Industry* reaches out her hand to vs, and giues vs fruits of our labour for our selues, & our posteritie; but thy hand guides that hand, when it sows, and when it waters, & the increase is from thee. *Friends* reach

I 3

out

out their hands, & prefer
vs, but thy hand supports
that hand, that supports
vs. Of all these thy *instru-*
ments haue I receiued thy
blessing, O God, but bless
thy name most for the
greatest; that as a member
of the publike, & as a par-
taker of priuate fauours
to, by thy right hand, thy
powerfull hand set ouer
vs, I haue had my portiō,
not only in the hearing,
but in the *preaching of thy*
Gospel. Humbly beseech-
ing thee, that as thou
continuest thy wonted
good.

goodnes vpon the whol
world, by the wonted
meanes, and instrumēt,
the same *Sun*, and *Moone*,
the same *Nature*, and *In-*
dustry, so to continue the
same blessings vpon this
State, and this *Church* by
the same hand, so long,
as that thy *Son* when hee
comes in the *clouds*, may
find him, or his *son*, or his
sons sons ready to giue an
accoūt, and able to stand
in that *iudgement*, for their
faithfull *Stewardship*, and
dispensation of thy *talents*
so abundantly cōmitted

to them, and be to him, O
God, in all distēpers of his
body, in al anxieties of *spi-*
rit, in all holy *sadnesses* of
soule, such a *Phisitā* in thy
 proportion, who art the
 greatest in *Heauen*, as hee
 hath bin in *soule*, and *body*
 to me, in his proportion
 who is the greatest vpon
 earth.

9. *Medicamina scribunt.*
Vpon their Consultation, they
prescribe.

9. MEDITATION.

THey haue seene mee,
 and heard me, arraig-
 ned

ned me in these fetters,
and receiu'd the *evidence*;
I haue cut vp mine owne
anatomy, dissected myself,
and they are gone to read
vpon me. O how mani-
fold, & perplex'd a thing,
nay, how wanton & va-
rious a thing is *ruine* and
destruction? God presented
to *Dauid* three kinds, *war*,
famine, & *pestilence*; *Satan*
left out these, and broght
in, *fires from heauen*, and
winds frō the wildernes. If
there were no *ruine* but
sicknesse, we see, the Ma-
sters of that *Art*, can scarce

number, nor name all sicknesses; euery thing that disorders a faculty, and the function of that is a sickness: The names wil not serue the which are giuen from the place affected, the plurisie is so, nor from the effect which it works, the falling sicknesse is so; they cannot haue names ynow, from what it does, nor where it is, but they must extort names from what it is like, what it resembles, and but in some one thing, or else they would lack names, for the Wolf, and

and the Canker, and the Polypus are so; and that question, whether there be more names or things, is as perplex'd in sicknesses, as in any thing else; except it be easily resolu'd vpon that side, that there are more sicknesses the names. If ruine were reduced to that one way, that Man could perish no way but by sickness, yet his danger were infinite; and if sickness were reduced to that one way, that there were no sickness but a feuer, yet the way were infinite still.

still; for it would ouer-
lode, and oppresse any na-
tural, disorder and discō-
pose any artificial *Memo-*
ry, to deliuer the *names* of
seuerall *feuers*; how intri-
cate a worke then haue
they, who are gone to cō-
sult, which of these sick-
nesses mine is, and then
which of these *feuers*, &
then what it would do,
and then how it may be
countermind. But euen
in ill, it is a degree of good,
when the euill wil admit
consultation. In many dis-
eases, that which is but an
acci.

accident, but a *symptom* of the maine *disease*, is so violent, that the *Physician* must attend the cure of that, though he pretermitt (so far as to intermit) the cure of the *disease* it selfe. Is it not so in *States* too? sometimes the insolency of those that are great, put the people into *commotions*; the great *disease*, and the greatest danger to the *head*, is the *insolency* of the *great ones*; and yet, they execute *Martial law*, they come to present executions vpon the people, whose com-

commotion was indeed but a *symptom*, but an *accident* of the maine disease; but this *symptom*, growne so violent, would allow no time for a *consultation*. Is it not so in the *accidets* of the *diseases* of our *mind* too? Is it not euidently so in our *affections*, in our *passions*? If a *cholerick* man be ready to strike, must I goe about to purge his *choler*, or to breake the blow? but where there is *room* for *consultatiō*, things are not desperat. They *cōsult*; so there is nothing *rashly*.

rashly, incōsiderably done :
& then they prescribe, they
write, so there is nothing
couertly, disguisedly, vnauow
edly done. In bodily diseases
it is not alwayes so; som-
times, as soon as the *Phisi-*
cians foot is in the *chāber*,
his *knife* is in the patients
arme; the *disease* wold not
alow a *minuts* for bearing
of *blood*, nor *prescribing* of
other remedies. In States
& matter of *gouernmēt*
it is so too, they are some-
times surprizd with such
accidēts, as that the *Magi-*
strat asks not what may
be

be done by *law*, but does that, which must necessarily be don in that case. But it is a degree of *good*, in *euill*, a degree that carries hope and comfort in it, when wee may haue recourse to that which is *written*, and that the proceedings may be apert & ingenuous, & candid, and auowable, for that giues satisfaction, and acquiescēce. They who haue receiued my *Anatomy* of my selfe, *consult*, & end their *consultation* in *prescribing*, & in *prescribing Phisick*,
pro-

proper and conuenient
remedy: for if they shold
come in again, and chide
mee, for some disorder,
that had occasion'd, and
induced, or that had hast-
ned and exalted this sick-
nes, or if they should be-
gin to write now rules
for my dyet, and exercise
when I were well, this
were to *antidate*, or to
postdate their *Consultation*,
not to giue *Phisicke*. It
were rather a vexation,
then a reliefe, to tell a
condemnd prisoner, you
might haue liu'd if you
had

had done this; and if you can get your pardon, you shal do wel, to take this, or this course hereafter. I am glad they know (I haue hid nothing from them) glad they consult, (they hide nothing from one another) glad they write (they hide nothing frō the world) glad that they write and prescribe *phisicke*, that there are *remedies* for the presēt case.



9. EXPOSTVLATION.

MY God, my God, allow me a iust indignation,

on, a holy detestation of
the insolécy of that man,
who because he was of,
that high rank, of whom
thou hast said, *They are*
gods, thought himselfe
more then equal to thee;
That *King of Aragon Al-*
fonsus, so perfit in the
motions of the heauenly
bodies, as that he aduen-
tured to say, That if hee
had bin of counsel with thee,
in the making of the heauē,
the heauens should haue bin
disposed in a better order,
then they are. The King
Amasiah would not in-
dure

2 Chro.
25. 16.

42.13.

9.6.

11.2.

dure thy Prophet to reprehend him, but asked him in anger, *Art thou made of the kings counsell?* Whē thy Prophet *Esaias* askes that questiō, *who hath directed the spirit of the Lord, or being his counsellor hath taught him.* It is after he had settled and determined that office, vpon thy Son, and him only, whē he ioynes with those great Titles, *The mightie God, and the prince of peace, this also, the Counsellor;* and after he had settled vpon him, *the spirit of might, and of counsell.* So that

that then, thou O God,
thogh thou haue no coun-
sell frō Man, yet dost no-
thing vpon man, with-
out counsell; In the making
of Man there was a con-
sultation; *Let vs make man.*

Gen. 1.

In the preseruing of
man, O thou great preseruer
of men, thou proceedest
by counsell; for all thy
externall workes are the
works of the whole Tri-
nitie, and their hand is to
euery actiō. How much
more must I apprehend,
that all you blessed, and
glorious persons of the
Tri-

26.

Iob.

Trinity are in consultation now, what you will do with this infirme bodie, with this leprous soule, that attends, guiltily, but yet comfortably, your determination vpon it. I offer not to counsel them, who meet in consultation for my body now, but I open my infirmities, I anatomise my body to them. So I do my soul to thee, O my God in an humble confession, That there is no veine in me, that is not full of the blood of thy Son, who I haue crucified, & Crucified

fied againe, by multiplying many, & often repeating the same sinns: that there is no *Artery* in me, that hath not the *spirit* of error, the *spirit* of lust, the *spirit* of giddines in it; no bone in me that is not hardened with the custome of sin, & nourished, & souped with the marrow of sin; no *sinews*, no *ligamets*, that do not tie, & chaine sin & sin together. Yet, O blessed & glorious Trinity, O holy, & whole Colledge, & yet but one *Phisician*, if you take this confession into

1. Tim. 4

1.

Of. 4. 12

Esa. 19.

14.

into a cōsultation, my case
is not desperate, my de-
struction is not decreed; if
your cōsultation determin
in writing, if you refer me
to that which is written,
you intend my recovery:
for al the way, O my God,
(euer constant to thine
owne wayes) thou hast
proceeded opely, intelligi-
bly, manifestly, by the book.
From thy first booke, the
booke of life, neuer shut
to thee, but neuer
thoroughly open to vs;
from thy second book, the
booke of Nature, where
though

though subobscurely, &
in shadowes, thou hast
expressed thine owne I-
mage; from thy third book,
the *Scriptures*, wher thou
hadst written all in the
Old, & then lightedst vs a
candle to read it by, in
the *New Testament*; To
these thou hadst added
the *booke* of iust, and vse-
full *Lawes*, established by
thē, to whom thou hast
committed thy people;
To those, the *Manuals*,
the *pocket*, the *bosom books*
of our owne *Consciences*,
To those thy particular

K

books

Apec. 7.
1.

*books of all our particular
sins, & to those, the booke
with seue seals, which on-
ly the lamb which was slain,
was found worthy to open;
which, I hope, it shal not
disagree with the mea-
ning of thy blessed spirit,
to interpret, the promulga-
tion of their pardon, & righ-
teousnes, who are washed in
the blood of that Lamb; and
if thou refer me to these
books, to a new reading, a
new triall by these books,
this feuer may be but a
burning in the hand, & I
may be saued, thogh not
by my book, mine own*

conscience, nor by thy other
 booke, yet by thy first, the
 booke of life, thy decree for
 my election, & by thy last,
 the booke of the Lamb, and
 the shedding of his blood
 vpon me: If I be stil vnder
 consultatiō, I am not con-
 demn'd yet; if I be sent to
 these booke I shal not be
 cōdem'd at al: for, thogh
 there be somthing writ-
 ten in some of those booke
 (particularly in the Scrip-
 tures) which some men
 turne to poyson, yet vpon
 these cōsultatiōs (these con-
 fessiōs, these takings of our

particular cales, into thy cōsideration) thou intēdest al for *phisicke*, and euen from those *Sentēces*, from which a too late *Repenter* wil sucke *desperation*, he that seekes thee early, shall receiue thy *morning dew*, thy seasonable *mercy*, thy forward *consolation*.

9. PRAYER.

O Eternall and most gracious *God*, who art of so pure eyes, as that thou canst not look vpon *sin*, and we of so vnpure
con-

constitutions, as that we
can present no object but
sin, and therefore might
iustly feare, that thou
wouldst turne thine eyes
for euer frō vs, as, though
wee cannot indure *af-*
fections in our selues, yet
in *thee* we can; so though
thou canst not indure *sin*
in vs, yet in thy *Son* thou
canst, and he hath taken
vpon himselfe, & presen-
ted to thee, all those *sins*,
which might displease
thee in vs. There is an *Eye*
in *Nature*, that kills, as-
soon as it sees, the eye of

a serpēt, no eye in Nature,
that nourishes vs by look-
ing vpon vs; But thine
Eye, O Lord, does so. Look
therfore vpon me, O Lord,
in this distresse, and that
will recall me from the
borders of this bodily
death; Look vpon me, &
that will raise me againe
from that spirituall death,
in which my parents bu-
ried me, when they begot
me in sin, and in which I
haue pierced euen to the
iawes of hell, by multipli-
ing such heaps of actuall
sins vpon that foundation
that

that root of *originall sin.*
 Yet take me again, into
 your *consultation*, O *blessed*
 and glorious *Trinitie*; and
 thogh the *Father* know,
 that I haue defaced his *I-*
mage receiued in my *crea-*
tion; thogh the *Son* know,
 I haue neglected mine in-
 terest in the *Redemption*,
 yet, O *blessed spirit*; as thou
 art to my *Conscience*, so be
 to them a witnes, that
 at this *minute*, I accept
 that which I haue so of-
 ten, so often, so rebelli-
 ously refused, thy *blessed*
inspirations; be thou my
 K 4 witnes

witnes to them, that at
more poores then this
slack body sweats teares,
this sad soule weepes
blood; and more for the
despleasure of my God, the
for the stripes of his dis-
pleasure. Take me then,
O blessed & glorious Trini-
tie, into a *Reconsultation,*
and prescribe me any *phi-*
sicke; If it be a long, and
painefull holding of this
soule in sicknes, it is *phisick,*
if I may discerne thy
hand to giue it, and it is
phisicke, if it be a speedy
departing of this Soule,
if

if I may discerne thy
hand to receiue it.

10. Lente & Serpenti sata-
gunt occurrere Morbo.

*They finde the Disease to steale
on insensibly, and endeavour
to meet with it so.*

10. MEDITATION.

THis is Natures nest of
Boxes; The Heauens
containe the Earth, the
Earth, Cities, Cities, Men
And all these are Concen-
tricke; the common cente-
to them all, is decay, ruine;
onely that is Eccentricke

K 5 which

which was neuer made,
only that place, or garment
rather, which we can i-
magine, but not demonstrat;
That light, which is the
very emanation of the
light of God, in which the
Saints shall dwell, with
which the Saints shal be
appareld, only that bends
not to this Center, to Ru-
ine; that which was not
made of Nothing, is not
threted with this anni-
hilation. All other things
are; euen Angels, euen our
soules, they moue vpo the
same Poles, they bend to
the

the same Center; and if they were not made immortal by *preservation*, their *Nature* could not keep them from sinking to this center, *Annihilation*. In all these (the frame of the *heavens*, the *States* vpon *earth*, and *men* in *the*, comprehend all) Those are the greatest mischiefes, which are least discerned; the most insensible in their *waies* come to be the most sensible in their *ends*. The *Heavens* haue had their *Dropsie*, they drownd the world, and they

they shall haue their *fe-
uer*, and burn the world.
Of the *dropsie*, the flood,
the world had a fore-
knowledge 120. yeares
before it came; & so some
made prouision against
it, and were saued; the *fe-
uer* shall break out in an
instant, and consume all;
the *dropsie* did no harme
to the *heauē*s frō whence
it fell, it did not put out
those *lights*, it did not
quēch those *heats*; but the
feuer, the fire shall burne
the *furnace* it selfe, anni-
hilate those *heauens*, that
breath

breath it out; though the *Dog-star* haue a pestilent breath, an infectious exhalation, yet because we know when it will rise, we clothe our selues, and we diet our selues, & we shadow our selues to a sufficient preuention; but *Comets* and *blazing starrs*, whose effects or significations no mā can interrupt or frustrate, no man foresaw: no *Almanacke* tells vs, when a *blazing star* will breake out, the matter is carried vp in secret; no *Astrologer* tels vs when

when the effects will be accomplished, for thats a secret of a higher sphere, then the other; and that which is most *secret*, is most *dāgerous*. It is so also here in the *societies of men*, in *States*, and *Commonwealths*. Twenty rebellious drummes make not so dāgerous a noise, as a few whisperers, & secret plotters in corners. The *Canō* doth not so much hurt against a wal, as a mine vnder the wall; nor a thousand enemies that threaten, so much as a few that take

take an oath to say nothing,
 God knew many heavy
 sins of the people, in the
 wilderness and after, but
 still he charges the with
 that one, with *Murmuring*,
murmuring in their
 hearts, secret disobedi-
 ences, secret repugnances a-
 gainst his declared will;
 and these are the most
 deadly, the most pernici-
 ous And it is so too, with
 the diseases of the body;
 and that is my case. The
 pulse, the urine, the sweat,
 all have sworn to say no-
 thing, to give no Indicati-
 on

on of any dangerous sickness. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in mine appetite; my counsels are not corrupted nor infatuated, I find no false apprehensions, to work vpon mine vnderstanding; & yet they see, that inuisibly, & I feele, that insensibly the *disease* preuailes. The *disease* hath established a *kingdome*, an *empire* in me, and will haue certain *Arcana Imperij*, secrets of

of State, by which it will proceed, and not be bound to declare them. But yet against those secret conspiracies in the State, the *Magistrate* hath the rack; and against these insensible diseases, *Physicians* haue their *examiners*; and those these imploy now.

10. EXPOSTVIATION.

MY God, my God, I haue been told, and told by relation, by her owne brother, that did it, by thy seruant *Nazianzen*, that his

Iosephus.

his sister in the vehemency of her prayer, did vse to threaten thee, with a holy importunity, with a pious impudency. I dare not doe so, O God; but as thy seruant *Augustin*, wisht that *Adam* had not sinned, therefore that *Christ* might not haue died, may I not to this one purpose wish, That if the serpent before the tentation of *Eue*, did go vpright, and speak, that hee did so still, because I should the sooner heare him, if he spoke, the sooner see him, if hee went
vp.

vpright? In his curse, I am
curst too; his creeping
vndoes mee: for how-
soeuer hee begin at the
heelee, and doe but bruise
that; yet bee, and death in
him is come into our win-
dowes; into our Eyes, and
Eares, the entrances, & in-
lets of our soule. He works
vpon vs in secret, and
we do not discerne him;
And one great worke of
his vpon vs, is to make
vs so like himselfe, as to
sin in secret, that others
may not see vs; But his
Master-piecé is, to make
vs

Iere. 9.
21.

70.8.44.

vs sin in secret so, as that we may not see our selus sinne. For the first, the hiding of our sins from other men, he hath induc'd that, which was his offspring frō the beginning, *A lye*: for man, is in Nature, yet, in possession of some such sparks of ingenuity, and noblenes, as that, but to disguise *Euill*, hee would not lye. The *body*, the *sinne*, is the *Serpents*, and the *garment* that couers it, the *lye*, is his too. These are *his*, but the hiding of sinne from our selues

selues, is *he himself*: when we haue the sting of the *Serpent* in vs, and do not sting our selus, the venim of sin and no remorse for sinne, then, as thy blessed Son said of *Iudas*, *He is a deuill*, not that he *had one*, but *was one*, so we are become *deuils* to our selues, and we haue not onely a *serpent* in our bosom, but we our selues, are to our selues that *serpent*. How far did thy seruant *Dauid* presse vpon thy pardō, in that petition, *Clenſe thou me from ſecret ſinnes*? Can
any

*Io. 6. 70.**Pſ. 19.
12.*

any sin be secret? for a great part of our finnes, though, saies thy Prophet, we conceine the in the dark, vpon our bed, yet sayes he, we do the in the light; there are many sins, which we glory in doing, & would not do, if no body should know them. Thy blessed seruāt Augustin confesses, that he was ashamed of his shamefastnes, & tender-nes of conscience, and that he often belied himself with sins, which he neuer did, lest he should be vnacceptable to his sinfull companions. But
if,

if wee would conceale
them, (thy Prophet found
such a desire, and such a
practise in some, whē he
said, *Thou hast trusted in
thy wickednes, & thou hast
sayd, None shall see me*) yet
can we conceale them?
Thou O God, canst heare
of them by others; *The
voice of Abels blood*, will
tel thee of *Cains* murder;
the *Heavens* themselves
will tell thee, *Heaven* shal
reueale his iniquity; a small
creature alone, shall doe
it, *A bird of the ayre* shall
carry the voice, and tell the

Esay. 47

10.

Gen. 4.

10.

Ier. 20.

27.

Eccle. 10

20.

mat-

Gen 3. 8

Eccle. 12
14.Math.
10. 26.

matter: thou wilt trouble
no *Informer*, thou thy self
reuealedst *Adams* sin, to
thy selfe; and the manife-
station of sin is so full to
thee, as that thou shalt re-
ueale all to all, Thou shalt
bring euery worke to iudge-
mēt, with euery secret thing,
and there is nothing couered,
that shall not bee reuealed:
But, O my God, there is an
other way of knowing
my sins, which thou lo-
uest better then any of
these; To know them by
my *Confession*. As *Phisick*
works so, it drawes the
pee-

peccant humour, to it selfe,
that when it is gathered
together, the weight of it
selfe may carry that hu-
mour away, so thy Spirit
returnes to my memory
my former sins, that be-
ing so recollected, they
may powre out them-
selues by Confession. When
I kept silence, sayes thy ser-
uant David, day, and night
thy hand was heavy vpon me;
But when I said, I wil con-
fesse my transgressions vnto
the Lord, thou forgavest the
iniquitie of my sinne. Thou
interpretest the very pur-

Psal. 32.

34.

8.5.

L

pose

pose of Confession so well,
as that thou scarce leauest
any new mercy for the ac-
tion it selfe. This Mercie
thou leauest, that thou ar-
mest vs therupon, against
relapses into the sinnes
which we haue cōfessed.
And that mercy, which
thy seruant *Augustine* ap-
prehends, when he sayes
to thee, *Thou hast forgiven
me those sinns which I haue
done, and those sinnes which
only by thy grace I haue not
done: they were done in
our inclination to them, &
euen that inclinatio needs
thy*

thy mercy, and that mercie
he calls a *pardō*. And these
are most truly *secret* sins,
because they were neuer
done, and because no o-
ther man, nor I my selfe,
but only thou knowest,
how many & how great
sins I haue scaped by thy
grace, which without
that, I should haue mul-
tiplied against thee. yds

10. PRAYER.

O Eternall, and most
gracious God, who as
thy Son Christ Iesus, thogh

he knew all things, yet
said *he knew not the day of
Iudgement*, because hee
knew it not so, as that he
might tel it vs; so though
thou knowest all my
sinnes, yet thou knowest
them not to my *comfort*,
except thou know them
by my telling them to
thee, how shal I bring to
thy knowledge by that
way, those sinns, which I
my selfe know not? If I
accuse my selfe of *original
sin*, wilt thou aske me if I
know what *originall sin*
is? I know not enough
of

of it to satisfie others, but
I know enough to con-
demne my selfe, and to
solicite thee. If I confesse
to thee the *sinnes* of my
youth, wilt thou aske me,
if I know what those
sins were? I know them
not so well, as to name
them all, nor am sure to
liue houres enough to
name them all, (for I did
thē then, faster then I can
speake them now, when
euery thing that I did,
conduc'd to some sinne)
but I know thē so well,
as to know, that no-
L 3 thing

thing but thy mercy is so infinite as they. If thou naming of sins, of thought, word, and deed, of sinns of omission, and of action, of sinns against thee, against my neighbour, and against my selfe, of sinns unrepentted, and sinns relapsed into after repentance, of sinns of ignorance, and sinns against the testimony of my conscience, of sinns against thy Commandements, sinns against thy Sonnes Prayer, and sinns against our own Creed, of sinns against the lawes of that Church, and
sins

sins against the lawes of
 that State, in which thou
 hast given mee my stati-
 on. If the naming of these
sinnes reach not home to
 all mine, I know what
 will; O Lord pardon me,
 me, all those sins, which
 thy Son Christ Iesus suffe-
 red for, who suffered for
 all the sinnes of all the
 world; for there is no sin
 amongst all those which
 had not bin my sinne, if
 thou hadst not bin my
 God, and anticated me a
 pardon in thy preventing
 grace. And since sin in the

nature of it, retains still so much of the author of it, that it is a *serpent*, insensibly insinuating it self into my *soule*, let thy *brazen Serpent* (the contēplation of thy *Sonn* crucified for me) be euermore present to me, for my recovery against the sting of the first *Serpent*; that so, as I haue a *Lion* against a lion, the lion of the tribe of *Iuda*, against that lion, that seeks whom he may deuoure, so I may haue a *serpēt* against a *serpent*, the wisdom of the *Serpent*, against the malice of the *serpent*, And both a-

gainst that lyon, & serpent,
forcible, and subtil tenta-
tions, thy *Doue* with thy
Oliue, in thy *Arke*, *Humili-*
ty, & *Peace*, and *Reconcili-*
ation to thee, by the ordi-
nāces of thy *Church*. *Amen*.

II. Nobilibusq; trahunt, a
cincto Corde, venenum,
Succis & Gemmis, & quæ
generosa, Ministrant
Ars, & Natura, instillant.

They vse cordials, to keepe the ve-
nim and malignity of the disease
from the heart.

I I. MEDITATION.

VV Hence can wee
take a better ar-
L 5 gument

gument, a clearer demonstration, that all the *Greatnes* of this world, is built vpon *opinion* of others, and hath in it selfe no *reall being*, nor power of subsistence, then from the *heart of man*? It is alwaies in *action*, and *motion*, still busie, still pretending to do all, to furnish all the powers, and faculties with all that they haue; But if an enemy dare rise vp against it, it is the soonest endangered, the soonest defeated of any part. The *Braine* will

will hold out longer the
it, and the *Liver* longer
the that; they wil indure
a *Siege*; but an vnnaturall
heat, a rebellious heat,
will blow vp the *Heart*,
like a *Myne*, in a minute.
But how soeuer, since the
heart hath the *birthright*,
and *primogeniture*, & that
it is *Natures* eldest Son in
vs, the part which is first
borne to life in man, and
that the other parts, as
younger brethren, and ser-
uants in his family, haue
a dependance vpon it, it is
reason that the principall
care

care be had of it, though it bee not the strongest part; as the *eldest* is oftentimes not the strongest of the family. And since the *Braine*, and *Liuver*, and *Heart*, holde not a *Triumvirate* in *Man*, a *Soueraigntie* equally shed vpon them all, for his *well-being*, as the *foure Elements* do for his very *being*, but the *Heart* alone is in the *Principalitie*, and in the *throne*, as *King*, the rest as *Subiects*, though in eminent *place*, and *Office*; must contribute to that,

that, as *Children* to their *Parents*, as all persons to all kindes of *Superiours*, though oftentimes, those *Parents*, or those *Superiours*, bee not of stronger parts, then themselves, that serue and obey them that are weaker; Neither doth this Obligation fall vpon vs, by second *Dic- tates* of *Nature*, by *Con- sequences*, and *Conclusions* arising out of *Nature*, or deriu'd from *Nature*, by *Discourse*, (as many things binde vs, euen by the *Law* of *Nature*, and yet

yet not by the *primarie* lawe of Nature; as all lawes of propriety in that which we possesse, are of the law of Nature, which law is, To giue euery one his own, and yet in the *prima-*rie law of Nature, there was no *proprietie*, no *Me-um & tuum*, but an vniuerfall Community ouer all; So the obedience of *Superiours*, is of the law of Nature, and yet in the *primary* law of Nature, there was no *Superiority*, no *Magistracy*; but this contribution of assistance of all

all to the *Souveraigne*, of all parts to the *heart*, is from the very *first* dictates of *Nature*; which is in the first place, to have care of our own *Preservation*, to looke first to our selues; for therefore doth the *Physician* intermit the present care of *Braine*, or *Liver*, because there is a possibility, that they may subsist, though there bee not a present and a particular care, had of them, but there is no possibility that they can subsist, if the *Heart* perish; and so,

so when we seeme to begin with others; in such assistances, indeed we do begin with our selues, and wee our selues are principally in our contemplation; and so all these officious, and mutuall assistances, are but *complements* towards others, and our true end is *our selues*. And this is the reward of the paines of *Kings*; sometimes they need the power of law to be obeyd; and when they seeme to be obey'd *voluntarily*, they who doe
it,

it, doe it for their owne
sakes. O how little a
thing is all the *greatnes* of
man, and through how
false glasses doth he make
shift to *multiply* it, and
magnifie it to himselfe?
And yet this is also ano-
ther misery of this *king of*
man, the *heart*, which is al
so applyable to the *Kings*
of this world, *great men*,
that the venime and poy-
son of euery pestilenti-
all disease directs it selfe
to the *Heart*, affects that,
(pernicious affection,)
and the *malignitie* of ill
men,

men, is also directed vpon the *greatest*, and the *best*; & not only *greatnes*, but *goodnes* looses the vigour of being an *Antidote*, or *Cordiall* against it. And as the noblest, and most generous *Cordialls* that *Nature* or *Art* afford, or can prepare, if they be often taken, and made *familiar*, become no *Cordialls*, not haue any extraordinary operation, so the greatest *Cordiall* of the *Heart*, patience, if it bee much exercis'd, exalts the *venim* and the *malignity* of

of the *Enemie*, and the more we suffer, the more wee are insulted vpon. When *God* had made this *Earth* of nothing, it was but a little helpe, that he had, to make o^r ther things of this *Earth*: nothing can bee neerer nothing, then this *Earth*; and yet how little of this *Earth*, is the greatest *Man*? Hee thinks he treads vpon the *Earth*, that all is vnder his feete, and the *Braine* that thinks so, is but *Earth*, his highest Region; the flesh that
couers

couers that, is but *earth*,
and euen the top of that,
that, wherein so many
Absolons take so much
pride, is but a bush
growing vpon that *turse*
of earth. How little of
the world is the *Earth*?
And yet that is all, that
Man bath, or is. How lit-
tle of a *Man* is the *Heart*;
and yet it is all, by which
he is: and this continu-
ally subiect, not onely
to forraine poysons, con-
ueyed by others, but to
intestine poysons bred
in our selues by pestilen-
tiall

tiall sicknesses. O who,
if before he had a being,
hee could haue sense of
this misery, would buy a
being heere vpon these
conditions?

II. EXPOSTVLATION.

MY God, my God, all
that thou askest of
mee, is my Heart, My
Sonne, giue mee thy heart;
Am I thy Sonne, as long
as I haue but my heart?
Wilt thou giue mee an
Inheritance, a Filiation,
any thing for my heart?
O

Prou. 23
26.

Iob. 1. 8.

O thou, who saidst to
Satan, Hast thou considered
my seruant Iob, that there is
none like him vpon the earth,
shall my feare, shall my
zeale, shall my ieaiousie
haue leaue to say to thee,
Hast thou considered my
heart, that there is not so
peruerse a Heart vpon
earth; and wouldst thou
haue that; and shall I bee
thy Sonne, thy Eternall
Sonns Coheire, for giuing
that? The heart is deceit-
full aboue all things, and de-
sperately wicked; who can
know it? Hee that asks
that

Ier. 17. 9

that question, makes the
 answere, *I the Lord search
 the heart.* When diddest
 thou search mine? Dost
 thou thinke to find it, as
 thou madest it in *Adam?*
 thou hast searched since,
 and found all these gra-
 dations in the ill of our
 Hearts, *That euery imagi-*
nation, of the thoughts of
our hearts, is onely euill con-
tinually. Dost thou re-
 member this, and woul-
 dest thou haue my heart?
O God of all light, I know
 thou knowest all; and it
 is *Thou*, that declarest vn-
 to

Gen. 6. 5

Amos. 4.
 14.

1. Sam.

13. 14.

Ier. 3. 15

to man, what is his heart.
Without thee, O soueraign
goodnesse, I could not
know, how ill my heart
were. Thou hast declared
vnto me, in thy word,
that for all this deluge of
euill, that hath surrunded
all hearts, yet thou soughtest
and foundest a man
after thine owne heart, That
thou couldest and wouldest
giue thy people Pastours ac-
cording to thine owne heart;
And I can gather out of
thy word, so good testi-
mony of the hearts of
men as to find single
hearts,

hearts, docile, and apprehensive hearts; Hearts that can, Hearts that have learnt; wise hearts, in one place, and in another, in a great degree, wise, perfect hearts, straight hearts, no perversities without, and cleane hearts, no foulness within; such hearts I can find in thy Word; and if my Heart were such a heart, I would give thee my heart. But I find stony hearts too, and I have made mine such: I have found Hearts, that are snares; and I have conuer-

Ezech.
11.19.

M

fed

Eccles.
7.26.

Pro. 28.
26.

sed with such; hearts that
burne like Ouens; and the
fuell of Lust, and Enuy,
and Ambition, hath infla-
med mine; hearts in which
their Masters trust, And
he that trusteth in his owne
heart, is a foole; His con-
fidence in his owne mo-
rall Constancie, and ci-
uill Fortitude, will be-
tray him, when thou
shalt cast a spirituall
dampe, a heauinesse, and
deiection of spirit vpon
him. I haue found these
Heartes, and a worse
then these, a *Heart* in-
to

to the which the *Devill*
 himselfe is entred, *Iudas*
heart. The first kinde of
 heart, alas, my *God*, I
 haue not; The last are
 not *Hearts* so bee giuen
 to thee; What shall I do?
 Without that present I
 cannot be thy *Sonne*, and
 I haue it not. To those
 of the first kinde, thou
 giuest *ioyfulnesse of heart*,
 and I haue not that;
 To those of the other
 kinde, thou giuest *faint-*
nesse of heart : And bles-
 sed be thou, O *God*, for
 that forbearance, I haue

Io. 13. 2.

Eccles.
50. 23.

Leuit.
26. 36.

M 2 not

7os. 2. 11

1. Sam.
7. 3.

not that yet. There is the
a middle kind of *Hearts*,
not so perfect, as to be gi-
uen, but that the very gi-
uing, mends them: Not
so desperate, as not to be
accepted, but that the
very accepting dignifies
them. This is a *melting*
heart, & a *troubled* heart;
and a *wounded* heart, and
a *broken* heart, and a *con-*
trite heart; and by the
powerfull working of
thy piercing Spirit, such
a *Heart* I haue; Thy Sa-
muel spake vnto all the
house of thy *Israel*, and
said

said, If you returne to the Lord with all your hearts, prepare your hearts unto the Lord. If my heart bee prepared, it is a returning heart; And if thou see it vpon the way, thou wilt carry it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I haue now, is thy Way, to thy Ende; And those discomforts, are for all that, The earnest of thy spirit in my heart; and where thou giuest earnest, thou wilt

2. Cor. 1.
22.

M 3 per-

1 Sam.
25.37.

24.5.

1 Sam.
24.10.

performe the *bargaine*.
Naball was confident
 vpon his wine, but in the
 morning his heart dyed
 within him ; Thou, O
 Lord, hast giuen mee
 Wormewood, and I haue
 had some diffidence vp-
 on that ; and thou hast
 cleared a Morning to mee
 againe, and my heart is
 aliue. *Dauids heart smote*
him, when hee cut off the
skirt from Saul ; and his
heart smote him, when hee
had numbred his people :
my heart hath struck me,
when I come to number
 my

my sins; but that blowe
is not to death, because
those finnes are not to
death, but my heart liues
in thee. But yet as long
as I remaine in this great
Hospitall, this sicke, this
diseaseful world, as long
as I remaine in this le-
prous house, this flesh of
mine, this heart, though
thus prepared for thee,
prepared by thee, will
still be subiect to the in-
uasion of maligne and
pestilent vapours. But I
haue my *Cordials* in thy
promise; when I shal know

M 4

the

1. Reg. 8.

38.

Phil. 4. 7

the plague of my heart, and
 pray vnto thee in thy house,
 thou wilt preferue that
 heart, from all mortall
 force, of that infection:
 And the Peace of God,
 which passeth all vnder-
 standing, shall keepe my
 Heart and Minde through
 Christ Iesus.

 I I. PRAYER.

O Eternall, and most
 gracious God, who
 in thy upper house, the
 beauens, though there be
 many Mansions, yet art a-
 like, and equally in euery
 Man-

Mansion, but heere in thy
lower house, though thou
fillest all, yet art other-
wise in some roomes
thereof, then in others,
otherwise in thy *Church*,
then in my *Chamber*, and
otherwise in thy *Sacra-*
ments, then in my *Pray-*
ers, so though thou be
alwayes present, and al-
wayes working in euery
roome of this thy *House*,
my body, yet I humbly
beseech thee to manifest
alwayes a more effectue-
all presence in my *heart*,
then in the other *Offices*.

M 5

Into

Into the house of thine
annointed, disloyall per-
sons, traitors will come,
Into thy House, the
Church, Hypocrites, and
Idolaters will come; In-
to some Roomes of this
thy House, my *Body,*
Tentations will come,
Infections will come, but
bee my *Heart,* thy *Bed-*
chamber, O my God, and
thither let them not en-
ter. *Iob* made a *couenant*
with his eyes, but not his
making of that *Couenant,*
but thy dwelling in his
heart, enabled him to
keepe

keepe that Couenant. Thy Sonne himselfe had a sadnesse in his soule to death, and he had a reluctation, a deprecation of death, in the approaches thereof; but hee had his Cordiall too, Yet not my will, but thine be done. And as thou hast not deliuered vs, thine adopted sonnes, from these infectious tentations, so neither hast thou deliuered vs ouer to them, nor withheld thy Cordials from vs. I was baptized in thy Cordiall Water, against original sin,
and

and I haue drunk of thy
Cordiall blood, for my re-
couery, from actuell, and
habituell sinne in the o-
ther *Sacrament*. Thou O
Lord, who hast imprin-
ted all medicinall ver-
tues, which are in all
creatures, and hast made
euen the flesh of *Vipers*,
to assise in *Cordials*, art a-
ble to make this present
sickenesse, euerlasting
health, this weaknes, e-
uerlasting strength, and
this very deiection, and
faintnes of heart, a po-
werfull *Cordiall*. When
thy

thy blessed Son cried out
to thee, *My God, my God,*
why hast thou forsaken me,
thou didst reach out thy
hand to him; but not to
deliuer his *sad soule*, but
to receiue his *holy Soule*;
Neither did hee longer
desire to hold it of thee,
but to recommend it to
thee I see thine hand
vpon me now, O Lord,
and I aske not why it
comes, what it intends:
whether thou wilt bid
it stay still in this *Body*,
for some time, or bid it
meete thee this day in
Paradise,

Paradise, I aske not, not in a wish, not in a thought. Infirmitie of Nature, Curiosity of Mind, are tentations that offer; but a silent, and absolute obedience, to thy will, euen before I know it, is my Cordiall. Preserue that to me, O my God, and that will preserue me to thee; that when thou hast catechised me with affliction here, I may take a greater degree, and serue thee in a higher place, in thy kingdome of ioy, and glory. Amen.

12—Spirante Columbâ
Suppositâ pedibus, Reuo-
cantur ad ima vapores.

*They apply Pigeons, to draw
the vapors from the Head.*

12. MEDITATION.

WHat will not kill
a wan, if a vapor
will? how great an Ele-
phant, how small a Mouse
destroyes? To die by a
Bullet is the Souldiers day-
ly bread; but fewe men
die by Hayle-shot: A man
is more worth, then to
be sold for single money; a
life

life to be valued above a trifle. If this were a violent shaking of the Ayre by *thunder*, or by *canon*, in that case the *Ayre* is condensed above the thicknes of *water*, of *water* baked into *Ice*, almost *petrified*, almost made stone, & no wonder that kils; but that that which is but a *vapor*, & a *vapor* not forced but breathed, should kil, that our *Nourse* would overlay vs, and ayre that nourishes vs, should destroy vs, but that it is a *halfe Atheisme* to murmur against

gainst *Nature*, who is
Gods immediate Commis-
sioner, who would not
think himselfe miserable
to be put into the hands
of *Nature*, who does not
only set him vp for a
marke for others to shoot
at, but delights her selfe
to blow him vp like a
glasse, till she see him
breake, euen with her
owne breath? nay if this
infectious *vapor* were
sought for, or trauail'd to,
as *Plinie* hunted after the
vapor of *Ætna* and dard,
and challenged *Death* in
the

the forme of a *vapor* to doe his worst, and felt the worst, hee dyed; or if this *vapor* were mett withall in an *ambush*, and we surprised with it, out of a long shut *well*, or out of a new opened *Myne*, who would lament, who would accuse, when we had nothing to accuse, none to lament against, but *Fortune*, who is lesse then a *vapor*: But when our selues are the *Well*, that breathes out this exhalation, the *Ouen* that spits out this firerie smoke,

smoke, the Myne that
 spues out his suffoca-
 ting, and strangling
 dampe, who can euer
 after this, aggravate his
 sorrow, by this Circum-
 stance, That it was his
 Neighbour, his familiar
 Friend, his Brother that
 destroyed him, and de-
 stroyed him with a
 whispering, and a ca-
 lumniating breath, whe
 wee our selues doe it to
 our selues by the same
 meanes, kill our selues
 with our owne vapors?
 Or if these occasions of
 this

this self-destruction, had any contribution from our owne *Wills*, any assistance from our owne *intentions*, nay from our owne *errors*, we might diuide the rebuke, and chide our selues as much as them. *Feuers* vpon wilfull distempers of drink, and surfets, *Consumptions* vpon intemperāces, and licentiousnes, *Madnes* vpon misplacing, or ouerbending our naturall faculties, proceed from our selues, and so, as that our selues are in the plot, and
we

we are not onely *passive*,
but *active* too, to our
owne destruction; But
what haue I done, either
to *breed*, or to *breath* these
vapors? They tell me it is
my *Melancholy*; Did I in-
fuse, did I drinke in *Me-*
lancholy into my selfe? It
is my *thoughtfulnesse*; was
I not made to *thinke*? It
is my *studie*, doth not my
Calling call for that? I
haue done nothing wil-
fully, peruersly toward
it, yet must suffer in it,
die by it; There are too
many *Examples* of men,
that

*Coma,
latro. in
Val.
Max.*

that haue bin their own
executioners, & that haue
made hard shift to be so,
some haue alwaies had
poyson about them, in a
hollow ring vpon their fin-
ger, and some in their *pen*
that they vsed to write
with: some haue beate
out their *braines* at the
wall of their prison, and
some haue eate the *fire*
out of their Chimneyes:
and one is said to haue
come neerer our case the
so, to haue stragled him-
selfe, though his hands
were bound, by crushing
his

his throat betweene his knees; But I doe nothing vpon my selfe, & yet am mine owne executioner. And wee haue heard of death, vpon small occasions, and by scornefull instruments; a pinne, a combe, a haire, pulled, hath gangred, and kild; but when I haue said, a vapour, if I were a ked againe, what is a vapour, I could not tell, it is so insensible a thing; so neere nothing is that that reduces vs to nothing. But extend this vapour, ratifie it; from so nar-

narrow a roame, as our
Naturall bodies, to any
Politike body, to a *State*.
That which is *fume* in
vs, is in a *State*, *Rumor*,
and these *vapours* in vs,
which we consider here
pestilent, and infectious
fumes, are in a *State* *infe-*
ctious rumours, detracting
and dishonorable *calum-*
nies, *libels*. The *Heart* in
that *body* is the *King*; and
the *Braine*, his *Councell*;
and the whole *Magistra-*
cie, that ties all together,
is the *Sinnewes*, which
proceed from thence; &
the

the life of all is *Honour*,
and iust *respect*, and due
reuerence; and therefore,
when these *vapors*, these
venimous *rumors*, are di-
rected against these *noble*
parts, the whole body
suffers. But yet for all
their priuiledges, they are
not priuiledged frō our
misery; that as the *vapors*
most pernicious to vs, a-
rise in our owne bodies,
so doe the most dishono-
rable *rumours*, and those
that wound a *State* most,
arise at home. What ill
ayre, that I could haue

N

met

met in the street, what
Channell, what *Shambles*,
 what *Dung-hill*, what
vault, could haue hurt
 mee so much, as these
 home-bred vapors? What
Fugitiue, what *Almes-*
man of any Forraine State,
 can doe so much harme,
 as a *Detrafter*, a *Libeller*, a
scornefull lester at home?
 For, as they that write of
Poysons, and of creatures
 naturally disposed to the
 ruine of man, do as well
 mention the *Flea*, as the
Viper, because the *Flea*,
 though he kill none, hee
 does

Ardi-
nm.

does all the harme hee
can, so euen these libe-
lous & licentious Iesters,
vtter they ~~enim~~ they haue,
though sometimes ver-
tue, and alwaies power, be
a good Pigeon to drawe
this vapor from the bead,
and from doing any
deadly harme there.

II. EXPOSTULATION

MY God, my God, as
thy seruant James
when he asks that que-
stion, what is your life, pro-
vides mee this answer,

4. 14.

It is euen a vapor, that appeareth for a little time, and then vanisheth away, so if hee did aske me what is your death, I am prouided of my answer, It is a vapor too; & why should it not be all one to mee, whether I liue, or die, if life, and death be all one, both a vapor. Thou hast made vapor so indifferent a thing, as that thy Blessings, and thy Iudgements are equally expressed by it, & is made by thee the Hieroglyphique of both. Why should not that be

al.

alwayes good, by which
thou hast declared thy
plentifull goodnes to vs?

*A vapor went vp from the
earth, and watred the whole*

Gen. 2.6

face of the ground, And

that by which thou hast

imputed a goodnesse to

vs, and wherein thou

hast accepted our service

to thee, Sacrifices; for

Sacrifices, were vapours,

Leu. 16.

And in them it is said,

23.

that a thicke cloud of In-

Ezek. 8.

cense went vp to thee. So it

11.

is of that, wherein thou

commest to vs, the dew

of Heauen, And of that

N 3

where-

Sap. 7.
24.

wherein wee come to thee, both are *vapours*; And he, in whom wee haue, and are all that wee are or haue, temporally, or spirituall, thy Blessed Son, in the person of wisdom, is called so to; *she is* (that is *he is*) the vapor of the power of God, and the pure influence from the glory of the Almighty. Hast thou, Thou, O my God, perfumed vapor, with thine owne breath, with so many sweet acceptations, in thine owne Word, and shall this vapor

por receiue an ill, and infectious sense? It must; for, since wee haue displeased thee, with that which is but *vapor*, (for what is *sinne*, but a *vapor*, but a *smoke*, though such a smoke, as takes away our sight, and disables vs from seeing our danger) it is iust, that thou punish vs with *vapors* to. For so thou dost, as the *Wiseman* tells vs, Thou canst punish vs by those things, wherein wee offend thee; as hee hath expressed it there, By

Sap. 11.
18.

Joel 2.30

Act 2.
19.

Psal. 78.
8.

Esa. 6.4

beasts newly created, breathing vapors. Therefore that Commination of thine, by thy Prophet, I will shewe wonders in the Heaven, and in the Earth, blood and fire, and pillars of smoke; thine Apostle, who knew thy meaning best, calls vapors of smoke. One Prophet presents thee in thy terriblenesse, so, There went out a smoke at his nostrils, and another, the effect of thine anger, so, The house was filled with smoke; And he that continues his prophesie, as long
as

as the world can continue, describes the miseries of the latter times so, Out of the bottomlesse pit arose a smoke, that darkned the Sunne, and out of that smoke came Locustes, who had the power of Scorpions. Now all smokes begin in fire, and all these will end so too: The smoke of sinne, and of thy wrath, will end in the fire of hell. But hast thou afforded vs no meanes to evaporate these smokes, to withdraw these vapors? When thine Angels fell

Apo. 9. 2

N 4 from

from heauen, thou tookest into thy care, the reparation of that place, & didst it, by assuming, by drawing vs thither; where we fel from thee here, in this world, thou tookest into thy care the reparation of this place too, & diddest it by assuming vs another way, by descending downe to assume our nature, in thy Son. So that though our last act be an ascending to glory, (wee shall ascend to the place of *Angells*) yet our first act is to go the way
of

of thy Son, descending, and
the way of thy blessed
spirit too, who descended
in the *Doue*. Therefore hast
thou beene pleased to af-
foord vs this remedy in
Nature, by this applica-
tion of a *Doue*, to our
lower parts, to make
these *vapours* in our Bo-
dies, to descend, and to
make that a *Type* to vs,
that by the visitation of
thy Spirit, the *vapours* of
sin shall descend, and we
tread them vnder our
feet. At the Baptisme of
thy Son, the *Doue* descen-
ded,

ded, & at the exalting of
thine *Apostles* to preach,
the same spirit descended.
Let vs draw downe the
vapors of our own pride,
our own wits, our owne
wils, our own inuentions,
to the simplicitie of thy
Sacraments, and the obe-
dience of thy word, and
these *Dones*, thus applied,
shall make vs liue.

I 2. PRAYER.

O Eternall, and most
gracious God, who
though thou haue suffe-
red

red vs to destroy our
selues, and hast not giuen
vs the power of reparati-
on in our selues, hast yet
afforded vs such meanes
of reparation, as may ea-
sily, and familiarly bee
compassed by vs, prosper
I humbly beseech thee,
this meanes of bodily as-
sistance in this thy ordi-
nary creature, and prosper
thy meanes of spirituall
assistance in thy holy Or-
dināces. And as thou hast
carried this thy creature
the *Doue*, through all thy
wayes, through *Nature*,
and

and made it naturally proper to conduce medicinally to our *bodily health*, through the *Law*, and made it a *sacrifice* for *sinne* there, and through the *Gospel*, and made it, and thy Spirit in it, a witness of thy Sonns *baptisme* there, so carry it, and the qualities of it home to my Soule, and imprint there that *simplicitie*, that *mildenesse*, that *harmellessenes*, which thou hast imprinted by *Nature* in this *Creature*. That so all *vapours* of all disobedience

bedience to thee, beeing
 subdued vnder my feete,
 I may in the power, and
 triumph of thy Sonne,
 tread victoriously vpon
 my graue, and trample
 vpon the Lyon, and
 Dragon, that lye vnder
 it, to deuoure me. Thou
 O Lord, by the Prophet
 callest the Dove, the Dove
 of the Valleyes, but pro-
 misest that the Dove of
 the Valleyes shall bee vpon
 the Mountaine: As thou
 hast layed mee low, in
 this valley of sicknesse, so
 low, as that I am made
 fit

Psal. 91.
 13.

Ezek.
 7. 16.

37. 3.

fit for that question, asked in the field of bones, *Son of man, can these bones live*, so in thy good time, carry mee vp to these *Mountaines*, of which euen in this *Valley*, thou affordest me a prospect, the *Mountaine* where thou dwellest, the holy hil, vnto which none can ascend *but bee that hath cleane hands*, which none can haue, but by that one and that strong way, of making them cleane, in the blood of thy Sonne *Christ Iesus. Amen.*

13. In.

13 Ingeniumq; malum numeroſo ſtigmatē, faſſus
Pellitur ad pectus, Morbiq;
ſuburbia, Morbus.

*The ſickeſſe declares the infe-
ction and malignity thereof
by ſpots.*

13. MEDITATION.

WEe ſay, that the
world is made of
ſea, and land, as though
they were equal; but we
know that there is more
ſea in the *Western*, then in
the *Eaſterne Hemisphere*:
we ſay that the *Firma-
ment* is full of *ſtarres*; as
though

though it were equally full; but we know, that there are more *starrs* vnder the *Northerne*, then vnder the *Southerne Pole*. Wee say, the *Elements* of man are *miserie*, and *happinesse*, as though he had an equall proportion of both, and the dayes of man *vicissitudinary*, as though he had as many *good daies*, as *ill*, and that he liu'd vnder a perpetuall *Equinoctiall*, *night*, and *day* equall, good and ill fortune in the same measure. But it is farre from that;

that; hee drinke miserie
and he tastes happinesse; he
moves Misery; and hee
gleanes Happinesse; hee
journeys in misery, he does
but walke in happinesse;
and which is worst, his
misery is Positive, and
Dogmaticall, his happi-
nesse is but Disputable,
and Problematicall; All
men call Misery, Misery,
but Happinesse changes
the name, by the taste
of man. In this accident
that befalls mee now,
that this sicknesse de-
clares it selfe by Spots;
to

to be a malignant, and pestilentiall disease, if there bee a *comfort* in the declaration, that thereby the *Physicians* see more clerely what to do, there may bee as much *discomfort* in this, That the malignitie may be so great, as that all that they can do, shall do *nothing*; That an enemy declares himselfe, then, when he is able to subsist, and to pursue, and to atchiue his endes, is no great comfort. In intestine Conspiracies, voluntary Confessions

ons doe more good, then
Confessions vpon the
Rack; in these infections,
when *Nature* her selfe
confesses, & cries out by
these outward declarati-
ons, which she is able to
put foorth of her selfe,
they minister comfort;
but when all is by the
strength of *Cordials*, it is
but a *Confession vpon the*
Rack, by which though
we come to know the
malice of that man, yet
we doe not know, whe-
ther there bee not as
much malice in his heart
then,



then, as before his confession; wee are sure of his *Treason*, but not of his *Repentance*; sure of him, but not of his *Complices*. It is a faint comfort to know the worst, when the worst is remediless, and a weaker then that, to know much ill; and not to know, that that is the worst. A woman is comforted with the birth of her Son, her body is eased of a burthen; but if shee could Prophetically reade his *History*, how ill a
man

man, perchance how ill a
sonne, he would prooue,
shee should receiue a
greater burthen into her
Minde. Scarfe any pur-
chale that is not clogg'd
with secret *incumbrances*;
scarfe any *happinesse*, that
hath not in it so much
of the *nature* of false and
base money, as that the
Alloy is more then the
Mettall. Nay is it not so
(at least much towards
it,) euen in the exercise
of *Vertues*? I must bee
poore, and want, before
I can exercise the vertue
of

of *Gratitude*; miserable, and in torment, before I can exercise the vertue of *patience*; How deepe do wee digge, and for how course gold? And what other *Touch-stone* haue we of our gold, but *comparison*? Whether we be as happy, as others, or as our selues at other times; O poore stepp toward being well, when these *spots* doe only tell vs, that we are worse, then wee were sure of before.

13. EXPOSTULATION.

MY God, my God, thou
hast made this sicke
bed thine *Altar*, & I haue
no other *sacrifice* to of-
fer, but my selfe; and
wilt thou accept no *spot-*
ted sacrifice? Doeth thy
Son dwell bodily in this
flesh, that thou shouldst
looke for an vnspotted-
nes here? Or is the *Holy*
Ghost, the soule of this bo-
dy, as he is of thy Spouse,
who is therefore all faire,
and no spot in her? or hath
thy Son himselfe no spots,
O Who

CAN. 4. 7

Jud. 23.

Job. 9. 30.

who hath all our staines,
and deformities in him?
Or hath thy Spouse, thy
Church, no spots, whene-
uery particular limbe of
that faire and spotles bo-
dy, euery particular soule
in that Church is full of
staines, and spots? Thou
bidst vs hate the garment,
that is spotted with the
flesh. The flesh it selfe is
the garment, and it spot-
teth it selfe, with it selfe.
And if I wash my selfe
with snow water; mine own
clothes shall make mee abo-
minable; and yet no man
yet

yet endeavored his owne Ephes. 5.
 flesh. Lord, if thou looke 29.
 for a spotlesnesse, whom
 wilt thou looke vpon?
 Thy mercy may goe a
 great way in my Soule,
 and yet not leave mee
 without spots; Thy cor-
 rections may go far, and
 burne deepe, and yet not
 leave me spotlesse; thy
 children apprehended that,
 when they said, From our
 former iniquities we are not
 cleane, thou wilt this day,
 although there be a plague
 in the Congregation of the
 Lord, Thou shalt be vpon
 ym O 2 on

Iosua. 22
 17.

on vs, and yet doest not
 alwayes mollifie all our
 hardnes; Thou kindlest
 thy fires in vs, and yet
 dost not alwayes burne
 vp all our drosse; Thou
 healest our wounds, and
 yet leauest scarres. Thou
 purgest the blood, and yet
 leauest spots. But the spots
 that thou hatest, are the
 spots that we hide. The
 Caruers of Images couer
 spots, sayes the Wise man;
 When we hide our spots,
 we become Idolaters of
 our owne staines, of our
 owne foulesness. But if

Sep. 13.

146

no

s O

my

my spots come forth, by
 what meanes soeuer,
 whether by the strength
 of Nature, by voluntary
 confessiō, (for Grace is the
 nature of a regenerate man,
 and the power of Grace
 is the strength of nature)
 or by the vertue of Cor-
 dialls, (for euen thy Corre-
 ctions are Cordials) if they
 come forth either way,
 thou receiuest that Con-
 fession with a gracious
 interpretation. Whenthy
 seruant *Iacob* practised an
 inuention to procure spots
 in his sheepe, thou didst

Gen. 30.

33.

O 2

pro-

prosper his Roddes; and
 thou dost prosper thine
 owne Roddes; when cor-
 rections procure the dis-
 couery of our spotts, the
 humble manifestation
 of our sinnes to thee. Till
 then thou mayest iustly
 say, The whole need not the
 Physician; Till we tell
 thee in our sicknesse, we
 thinke our selues whole,
 tell wee shew our spotts,
 thou appliest no medicine.
 But since I do that, shall I
 not, Lord, lift up my face
 without spot, & be stedfast,
 and not feare. Even my
 spots

Mat. 9.
 12.

Job 11.
 15.

spots belong to thy Sonne's body, and are part of that, which hee came downe to this earth, to fetch, and challenge, and assume to himselfe. When I open my *spotts*, I do but present him with that which is *His*, and till I do so, I detaine, & withhold *his right*. VVhen therefore thou seest them vpon mee, as *His*, and seest them by this way of *Confession*, they shall not appeare to mee, as the *pinches of death*, to decline my feare to *Hell*;

(for thou hast not left thy Holy one in hell, thy Son is not there) but these spots vpon my Breast, and vpon my soule, shal appeare to me as the Constellations of the Firmament, to direct my contemplation to that place where thy Son is, thy right hand.

13. PRAYER.

O Eternall, and most gracious God, who as thou giuest all for nothing, if we consider any precedent Merit in vs, so giuest

greatest nothing, for nothing,
if wee consider the ac-
knowledge, and thank-
fulness, which thou lookest
for, after, accept my ſu-
ble thanks, both for thy
Mercy, and for this parti-
cular Mercie; that in thy
Iudgement I can diſcerne
thy Mercy, & find comfort
in thy corrections. I know,
O Lord, the ordinary diſ-
comfort that accompanieth
that phraſe, *That the houſe*
is viſited, and that, *that thy*
markes, and thy tokens are
vpon the patient; But what
a wretched, and diſcon-

solate Hermitage is that House, which is not visited by thee, and what a Wayne, and Stray is that Man, that hath not thy Marks vpon him? These heates, O Lord, which thou hast brought vpon this body, are but thy chafing of the wax, that thou mightst seale me to thee; These spotts are but the Letters; in which thou hast written thine owne Name, and conueyed thy selfe to me; whether for a present possession, by taking mee now, or for a future

future reuerſion, by glorifying thy ſelfe in my ſtay here, I limit not, I condition not, I chooſe not, I wiſh not, no more then the houſe, or land that paſſeth by any *Ciuill* conueyance. Onely be thou euer preſent to mee, O my God, and this *bed-chamber*, and thy *bedd-chamber* ſhall be all one roome, and the cloſing of theſe bodily *Eyes* here, and the opening of the *Eyes* of my Soule, there, all one Act.

14. Idc;

14: Idq; notant Criticis,
Medici cuenisse Diebus.

*The Physicians obserue these ac-
cidents to haue fallen vpon
the criticall dayes.*

14. MEDITATION.

I Would not make Man
worse then he is, Nor
his condition more mise-
rable then it is. But could
I though I would? As a
man cannot flatter God,
nor ouer prayse him, so a
man cannot iniure man,
nor vnderalue him.
Thus much must neces-
sarily

farily bee presented to his remembrance, that those *false Happineses*, which he hath in this world, haue their *times*, & their *seasons*, and their *critical dayes*, & they are *Iudged*, and *denominated* according to the times, whē they befall vs. What poore *Elements* are our *happineses* made off, if *Tyme*, *Tyme* which wee can scarce consider to be *any thing*, be an essential part of our happiness? All things are done in some place; but if wee consider

consider *Place* to bee no more but the next hollow *Superficies* of the *Aire*, *Alas*, how thin, and fluid a thing is *Ayre*, and how thin a *filme* is a *Superficies*, and a *Superficies* of *Ayre*? All things are done in *time* too; but if we consider *Time* to bee but the *measure* of *Motion*, and howsoever it may seeme to haue three *stations*, *past*, *present*, and *future*, yet the *first* and *last* of these are not (one is not, now, & the other is not yet) and that which
you

you call *present*, is not now
the same that it was,
when you began to call
it so in this *Line*, (before
you found that word,
present, or that monosylla-
ble, *now*, the present, and
the *Now* is past,) if this
Imaginary, halfe-nothing,
Time be of the Essence of
our *Happinesse*s, how can
they be thought durable?
Time is not so; How can
they be thought to bee?
Time is not so, not so, con-
siderd in any of the parts
thereof. If we consider
Eternitie, into that, *Time*
never

neuer entred; *Eternity* is not an euerlasting flux of *Time*; but *Time* is a short *parêthesis* in a long period; and *Eternity* had bin the same, as it is, though time neuer had beene; If we consider, not *Eternity*; but *Perpetuity*, not that which had no time to begin in, but which shall out-live time & be, when *Time* shal be no more, what a Minute is the life of the Durablest Creature, compared to that? And what a Minute is Mans life in respect of the Sunnes, or
of

of a Tree? and yet how little of our *life* is *Occasion*, *Opportunitie* to receiue good in; and how little of that *occasion*, doe wee apprehend, and lay hold of? How busie, and perplexed a *Cobwebb*, is the *Happinesse* of Man here, that must bee made vp with a *Watchfulnesse*, to lay hold vpon *Occasion*, which is but a little peece of that, which is *Nothing*, *Time*? And yet the best things are *Nothing* without that. *Honours*, *Pleasures*, *Possessions*,

ons, presented to vs, out of time, in our decrepit, and distasted and vnapprehensiu Age, loose their *Office*, and loose their *Name*; They are not *Honours* to vs, that shall neuer appeare, nor come abroad into the Eyes of the people, to receiue *Honour*, from them who giue it: Nor pleasures to vs, who haue lost our Sense to taste them; nor possessions to vs, who are departing from the possession of them. Youth is their
Criticall

Criticall day; that Iudges
them, that denominates
them, that inanimates,
and informes them, and
makes them Honors, and
Pleasures, and Possessions,
and when they come in
an vnapprehensiue Age,
they come as a Cordiall
when the bell rings out,
as a Pardon, when the
head is off. We reioyce in
the comfort of fire, but
does any man cleaue to
it at *Midfomer*? Wee are
glad of the freshnes, and
coolenesse of a *Vault*, but
does any man keepe his
Christ.

Christmas there; or are the pleasures of the *Spring* acceptable in *Autumne*? If happinesse bee in the *season*, or in the *Climate*, how much happier then are *Birds* then *Men*, who can change the *Climate*, and accompany, and enjoy the same season euer.

14. EXPOSTVLATION.

Dan. 7. 9

MY God, my God, wouldest thou call thy selfe the *Ancient of dayes*, if wee were not to call our selues to an account for

for our dayes? wouldest
 thou chide vs for stan- *Mat. 20*
 ding idle here all the day, if *6.*
 wee were sure to haue
 more dayes, to make vp
 our haruest? When thou
 biddest vs take no thought *6. 34.*
 for to morrow; for sufficient
 vnto the day (to euery day)
 is the euill thereof, is this
 truely, absolutely, to put
 off all that concernes the
 present life? When thou
 reprehendest the Galatians *4. 10.*
 by thy Message to them,
 That they obserued dayes,
 and Moneths, and Times,
 and Yeares when thou
 sen-

2.16.

sendest by the same Messenger to forbid the Colossians all Criticall dayes, Indicatorie dayes; Let no man iudge you, in respect of a Holy day, or of a New Moone, or of a Sabbath, dost thou take away all consideration, all destination of dayes? Though thou remoue them from being of the Essence of our saluation, thou leauest the for assistances, and for the exaltation of our deuotion, to fixe our selues, at certain periodical & stationary times, vpon the consideration

consideratiō of those things
which thou hast done
for vs, and the *Crisis*,
the *Triall*, the *Iudgement*,
how those things haue
wrought vpon vs, & dis-
posed vs to a spiritual re-
couery, & conualescence.

For there is to euery
man a day of saluatiō, Now
is the accepted time, now is
the day of saluatiō, And
there is a great day of thy
wrath, which no man
shall be able to stand in;
And there are euill dayes
before, and therefore thou
warneest vs, and armeest
vs,

2 Cor. 6.

2.

redol.

Apoc. 6.

17.

Eph. 6.1

vs, Take vnto you the whole
armour of God that you may
bee able to stand in the euill
day. So far then our daies
must be criticall to vs, as
that by consideration of
them, wee may make a
Iudgement of our spirituall
health; for that is the Cri-

3 Iohn
v. 2.

sis of our bodily health;
Thy beloued seruant St.
Iohn wishes to Gaius, that
he may prosper in his health,
so as his Soule prospers; for
if the Soule be leane, the
marrow of the Body is
but water; if the Soule
wither, the verdure and
the

the good estate of the body, is but an illusion, and the goodliest man, a fearefull ghost. Shall wee, O my God, determine our thoughts, & shall we neuer determin our disputations vpon our Climaticall yeares, for particular men, and periodicall yerres, for the life of States and Kingdoms, and neuer consider these in our long life, & our interest in the euerlasting kingdome? We haue exercised our curiositie in obseruing that Adam, the eldest of the eldest

deft world, died in his
climaētericall yere, & Sem
the eldest son of the next
world, in his; *Abrahā* the
father of the faithfull, in
his, and the blessed *Virgin*
Mary, the garden, where
the root of faith grew,
in bers. But they whose
Climaēteriques wee ob-
serue, imployd their ob-
seruation vpon their *cri-*
ticall dayes, the working
of thy promise of a *Mes-*
sias vpon them. And shal
we, *O my God*, make lesse
vse of those *dayes*, who
haue more of them? We,
who

who haue not onely the
 day of the *Prophets*, the
 first dayes, but the last
 daies, in which thou hast
 spoken vnto vs, by thy
 Son? *Wee are the children*
of the day, for thou hast
 shined in as full a Noone,
 vpon vs, as vpon the
Thessalonians; They who
 were of the *night*, (a
Night, which they had
 superinduc'd vpon them-
 selues) the *Pharises*; pre-
 tended, *That if they had*
bin in their Fathers dayes,
 (those *indicator*, and *in-*
dicatory, those *Criticall*
 P 2 *dayes*)

Heb. I. 2

2. The. 5
 8.

Mat. 13.
 30.

dayes) they would not haue
 beene partakers of the bloud
 of the Prophets; And shall
 wee who are in the day,
 these Dayes, not of the
 Prophets, but of the Son,
 stone those Prophets a-
 gaine, and crucifie that
 Son againe, for all those
 euident *Indications*, and
 critical *Indicatures* which
 are affoorded vs? Those
 opposed aduersaries of
 thy Son, the *Pharisees* with
 the *Herodians*, watched a
Critiall day; Then when
 the State was incensed a-
 gainst him, they came to

Mat. 22
15.

temple

tempt him in the dangerous
question of Tribute. They
left him, & that day was
the Criticall day to the Sa-
duces, The same day, sayes
thy Spirit, in thy word,
the Saduces came to him to
question him about the Re-
surrection; and them hee
silenced; They left him;
and this was the Criticall
day for the Scribe, expert
in the Law, who thought
himselfe learnede then
the Hierodian, the Pharise
or Saduce; and he tempted
him about the great Com-
mandement; & him Christ

vers. 23

vers. 34.

V.46.

left without power of replying. When all was done, & that they went about to begin their circle of vexation, and temptation again, *Christ* silences them so, that, as they had taken their *Criticall* dayes, to come, in that, and in that day, so *Christ* imposes a *Criticall* day vpon them, From that day forth, saies thy Spirit, no man durst aske him any more questions. This, O my God, my most blessed God, is a fearefull *Crisis*, a fearefull *Indication*,

tion, when wee will study, and seeke, and finde, what dayes are fittest to forsake thee in; To say, Nowe, Religion is in a Neutralitie in the world, and this is my day, the day of Liberty; Now I may make new friends by changing my old religion, and this is my Day, the Day of advancement. But, O my God, with thy servant Jacobs holy boldnes, who though thou lamedst him, would not let thee goe, till thou hadst giuen him a blessing, Though thou
P 4 haue

Gen. 32.
26.

2 Pet. 2.
8.

haue layd mee vpon my
bearse, yet thou shalt not
depart from mee, from
this bed, till thou haue
giuen me a *Crisis*, a *Iudg-*
ment vpon my selfe this
day. Since a day is as a
thousand yeare with thee,
Let O Lord, a day, be as a
weeke to me; and in this
one, let me consider *seuen*
dayes, *seuen critical dayes*,
and iudge my selfe, that I
be not iudged by thee. First,
this is the day of thy *vi-*
sitation, thy comming to
me; and would I looke
to be welcome to thee,
and

and not entertaine thee
in thy comming to me?
We measure not the *visi-*
tations of great persons,
by their *apparell*, by their
equipage, by the *solemnity*
of their *coming*, but by
their very *comming*, and
therefore, howsoeuer
thou come, it is a *Crisis*
to me, that thou woul-
dest not loose me, who
seekst me by any meanes
This leades me from my
first day, thy *visitation* by
sicknes, to a *second*, to the
light, and testimony of
my *Conscience*. There I
P 5 haue

haue an *euening*, & a *morning*; a sad guiltinesse in my *soule*, but yet a cheerful rising of thy *Son* too; Thy *Euenings* and *Mornings* made dayes in the *Creation*, and there is no mention of *Nights*; My sadnesses for *sins* are *euenings*, but they determine not in *night*, but deliuer me ouer to the *day*, the day of a *Conscience* deicted, but then rectified, accused, but then acquitted, by thee, by him, who speakes thy word, and who is thy word, thy *Son*.

Son. From this day, the
Crisis & examination of
 my conscience, breaks out
 my *third Day*, my day of
 preparing, and fitting my
 selfe for a more especiall
 receiuing of thy Sonne, in
 his institution of the Sa-
 crament : In which day
 though there bee many
 dark passages, and slippe-
 ry stepps, to them who
 wil entangle, and endan-
 ger themselves, in vnneces-
 sary disputations, yet
 there are light houres
 enough, for any man, to
 go his whole iourney in-
 tended

tended by thee; to know,
that that *Bread & Wine*,
is not more really assimi-
lated to my *body*, and to
my *bloud*, then the *Body*
and *Bloud* of thy *Sonne*, is
communicated to me in
that action, and partici-
pation of that *bread*, and
that *wine*. And hauing, O
my *God*, walkd with thee
these *three dayes*, The day
of thy *visitation*, the day
of my *Conscience*, the day
of *preparing* for this seale
of *Reconciliation*, I am the
lesse affraid of the clouds
or stormes of my *fourth*
day,

day, the day of my dissolution, and transmigration from hence. Nothing deserves the name of happiness, that makes the remembrance of death bitter; And O death, how bitter is the remembrance of thee, to a man that liues at rest in his possessions, the man that hath nothing to vex him, yea vnto him that is able to receiue meat? Therefore hast thou, O my God, made this sicknesse, in which I am not able to receiue meat, my fasting day, my Eue, to this great festiual, my

Eccl*us.*
4*1.1.*

my *dissolutiō*. And this day of death shall deliuer me ouer to my *fifth day*, the day of my *Resurrection*; for how long a day soeuer thou make that day in the *grauē*, yet there is no day between that, & the *Resurrection*. Then we shall all be inuested, reapparellled in our own bodies; but they who haue made iust vse of their former *daies*, be superinuested with glory, whereas the others, condemned to their *olde clothes*, their *sinfull bodies*, shall

shall haue nothing added,
but *immortality* to tormēt.
And this *day* of awaking
me, and reinuesting my
Soule in my *Body*, and my
body in the *body* of *Christ*,
shal present me, *body*, and
soule, to my *sixt day*, *The*
day of Iudgement; which
is truely, and most lite-
rally, the *Criticall*, the *De-*
cretory day; both because
all *Iudgement* shall bee
manifested to mee then,
and I shall assist in iudg-
ing the *VWorld* then,
and because then, that
Iudgement shall declare
to

to me, & possesse me of
my *Seventh day*, my *ever-*
lasting Sabbath in thy rest,
thy glory, thy ioy, thy sight,
thy selfe; and where I shal
liue as long without rec-
koning any more *dayes*
after, as thy Son, and thy
holy spirit liued with thee,
before you three made
any *dayes* in the *Creation*.

14. PRAYER.

O Eternall and most
gracious God, who
though thou didst per-
mit *darkenes* to be before
light!

light in the Creation, yet in the making of *light*, didst so multiply that *light*, as that it enlightned not the *day* only, but the *night* too, though thou haue suffered some dimnesse, some clouds of *sadnes*, & disconsolatnesse to shed the *clues* vpon my *soule*, I humbly blesse, and thankfully glo.ifie thy holyname, that thou hast afforded me the *light* of thy *spirit*, against which the *prince of darknes* can nor preuaile, not hinder his illumination of our
dar-

darkest nights, of our saddest thoughts. Euen the visitatiō of thy most blessed Spirit, vpon the blessed *Virgin*, is called an *ouer shadowing*. There was the presence of the *Holy Ghost*, the fountain of all light, and yet an *ouer shadowing*; Nay except there were some light, there could be no shadow. Let thy merciful prouidence so gouern all in this sickness, that I neuer fall into vtter darkenes, ignorance of thee, or inconsideration of my selfe; and let those shadows

downs which do fall vpon
me, faintnesses of Spirit,
and condemnations of my
selfe, be ouercome by the
power of thine irresistible
light, the God of conso-
lation; that when those
shadows haue done their
office vpon me, to let me
see, that of my selfe I
should fall into irrecou-
erable darknesse, thy spirit
may doe his office, vpon
thole shadows, & disperse
them, and establish mee
in so bright a day heere,
as may bee a Criticall day
to me, a day wherein, and
where-

Mat. 28.
20.

whereby I may giue thy
Iudgement vpon my selfe,
& that the words of thy
Son, spokē to his *Apostles*,
may reflect vpon me, Be-
hold, I am with you alwaies,
euen to the end of the world.

15. Interea insomnes noctes
Ego duco, Dieique.

I sleepe not day nor night.

I 5. MEDITATION.

NAturall men haue
conceiued a twofold
vse of sleepe ; That it is a
refreshing of the body in
this

this life; That it is a *preparing* of the *soule* for the next; that it is a *feast*, and it is the *grace* at that *feast*; that it is our *recreation*, & cheeres vs, and it is our *Catechisme*, and instructs vs; wee lie downe in a hope, that we shall rise the stronger; and we lie downe in a knowledge, that wee may rise no more. *Sleepe* is an *Opiate* which giues vs *rest*, but such an *Opiate*, as perchance, being vnder it, we shall wake no more. But though naturall men, who

who haue induced secō-
dary & figuratiue confi-
derations, haue found out
this second, this *emblematicall*
vse of *sleepe*, that it
should be a *representatiō* of
death, God, who wrought
and perfected his work,
before *Nature* began (for
Nature was but his *Ap-
prētice*, to learn in the first
seuend aies, and now is his
foreman, and works next
vnder him) God, I say, in-
tended *sleepe* only for the
refreshing of man by bo-
dily rest, & not for a *figure*
of *death*, for he intended
not.

not *death* it selfe then. But
man hauing induc'd *death*
vpon himselfe, *God* hath
take *Mans creature, death,*
into his hand, and mended it;
and whereas it hath in it selfe a
fearefull forme and aspect, so that
man is afraid of his own
Creature, *God* presents it
to him, in a *familiar,* in an
assiduious, in an *agreeable,*
and *acceptable* forme, in
 sleepe, that so when hee
awakes from *sleepe,* and
sayes to himselfe, shall I
be no other wise when I
am dead, than I was euen
now,

now, when I was a sleep, hee may bee ashamed of his waking *dreames*, & of his *melancholike* fancying out a horrid and an affrightfull figure of that *death* which is so like sleepe. As then we need *sleepe* to liue out our *threescore and ten yeares*, so we need *death*, to liue that *life* which we can not outliue. And as *death* being our *enemy*, God allows vs to defend our selues against it (for we *virtuall* our selues against *death*, *twice* euery day, as often

as we eat) so God hauing
 so sweetned *death* vnto
 vs, as he hath in *sleepe*, we
 put our selues into our
 enemies hands once euery
 day; so far, as *sleep is death*;
 & *sleepe* is as much *death*,
 as *meat* is *life*. This then
 is the *misery* of my sick-
 nesse, That death as it is
 produced from mee, and
 is mine owne *Creature*, is
 now before mine *Eyes*,
 but in that forme, in
 which God hath molli-
 fied it to vs, and made
 it acceptable, in *sleepe*, I
 cannot see it: how ma-

Q

ny

ny prisoners, who haue euen hallowed theselues their *graves* vpon that *Earth*, on which they haue lien long vnder heauy fetters, yet at this *houre* are a *sleepe*, though they bee yet working vpon their owne *graves*, by their owne *waight*? Hee that hath seene his *friend* die to *day*, or knowes he shall see it to *morrow*, yet wil sink into a *sleepe* between. I cannot; and oh, if I be entring now into *eternity*, where there shall be no more distinction
of

of houres, why is it all my
businesse now to tell
Clockes? why is none of
the *beavines* of my heart,
dispensed into mine *Eye-
lids*, that they might fall,
as my heart doth? And
why, since I have lost my
delight in all *obiects*, can-
not I discontinue the fa-
culty of seeing them, by
closing mine eyes in sleep?
But why rather being
entring into that pre-
sence, where I shal wake
continually and neuer
leepe more, doe I not in-
terpret my continuall

waking here, to be a *pa-
rasceue*, and a *preparation*
to that?

15. EXPOSTVLATION.

Psa. 121
1.

2 Pet. 2.
3.

MY God, my God, I
knowe, (for thou
hast said it) *That hee that
keepeth Israel, shall neither
slumber, nor sleep: But shal
not that Israel, ouer who
thou watchest, sleepe? I
know (for thou hast said
it) that there are Men,
whose damnation sleepeth
not; but shall not they to
whom thou art Saluatio,*
sleepe?

leepe? or wilt thou take
from them that euidence,
and that testimony, that
they are thy Israel, or thou
their saluation? Thou giuest
thy beloued sleepe. Shall I
lack that seale of thy loue?
You shal lie downe, and none
shall make you afraid; shall
I bee outlawed from that
protection? Ionas slept in
one dangerous storme, and
thy blessed Sonne in ano-
ther. Shall I haue no vse,
no benefit, no applicati-
on of those great Exam-
ples? Lord, if hee sleepe,

Psa. 127
1.

Leu. 26.
6.

Jon. 1. 5.

Mat. 8.
14.

Io. 11. 12

Eccles.
8.16.

Sonnes disciples to him of
Lazarus; And shall there
be no roome, for that ar-
gument in me? or shall I
be open to the contrary?
If I sleepe not, shall I not
be well, in their sense?
Let me not, O my God,
take this too precisely, too
literally: There is that nei-
ther day nor night seeth
sleep with his eyes, saiest thy
wise seruant Solomon; and
whether hee speake that
of worldly men, or of men
that seeke wisdom, whe-
ther in iustification or con-
demnatio of their watch-
fulnesse,

fulnesse, we cannot tell:
 we can tell, that there are
 men that cannot sleepe, till
 they haue done mischief, &
 then they can; and wee
 can tell that the rich man
 cannot sleepe, because his a-
 bundance will not let him.
 The tares were sown when
 the husbandmen were asleep;
 And the elders thought it
 a probable excuse, a cre-
 dible lie, that the watch-
 men which kept the Se-
 pulchre, should say, that
 the body of thy Sonne was
 stolne away, when they were
 asleepe: Since thy blessed

Pro. 4.
16.

Eccles.
5. 12.

Mat. 13.
25.
28. 13.

26. 40.

Jud. 16.
3.

Gen. 19.

Eph. 5.
14.

1 Thes.
5. 6.

Sonne rebuked his Disciples for *sleeping*, shall I murmur because I doe not sleepe? If *Samson* had slept any longer in *Gaza*, he had been taken; And when he did sleepe longer with *Dalilah*, hee was taken. *Sleepe* is as often taken for naturall death in thy Scriptures, as for naturall rest. Nay sometimes *sleepe* hath so heauy a sence, as to be taken for sinne it selfe, as well as for the punishment of sinne, *Death*. Much comfort is not in much

much sleepe, when the
most fearefull and most
irreuocable Malediction
is presented by thee, in a
perpetuall sleepe. I will
make their Feasts, and I
will make them drunke, and
they shall sleepe a perpetu-
all sleepe, and not wake. I
must therefore, O my
God, looke farther, than
into the very act of slee-
ping, before I mis-inter-
prete my waking: for
since I finde thy whole
hand light, shall any fin-
ger of that hand seeme
heavy? since the whole

Iere. 51.
59.

Q 5 sick.

sicknesse in thy *Physicke*,
shall any accident in it,
bee my poyson, by my
murmuring? The name
of *Watchmen* belongs to
our *Profession*; Thy *Pro-*
phets are not onely *Seers*,
indued with a power of
seeing, able to see, but
Watchmen, euermore in
the *Act* of seeing. And
therefore giue me leaue,
O my blessed God, to in-
uert the wordes of thy
Sonnes Spouse; Shee said,
I sleepe; but my heart wa-
keth; I say, *I wake*, but my
heart sleepeth; My bo-
die

Can. 5.3

die is in a sicke wearinessse, but my soule in a peacefull rest with thee;
 And as our *Eyes*, in our health, see not the *Ayre*, that is next them, nor the *fire*, nor the *sphaeres*, nor stop vpon any thing, till they come to *starres*, so my *Eyes* that are open, see nothing of this world, but passe thorow all that, and fix themselves vpon thy *Peace*, and *Ioy*, and *Glorie* above. Almost as soone as thy *Apistle* had said,
Let vs not sleepe, lest we should

1. *Thess.*
 5. 6.

verse 10

should be too much discomforted, if we did, he sayes againe, *Whether wee wake or sleep, let vs line together with Christ.* Thogh then this *absence of sleepe*, may argue the *presence of death* (the *Originall* may exclude the *Copie*, the *life*, the *picture*) yet this *gentle sleepe*, and rest of my Soule, betroths mee to thee, to whom I shall bee married *indissolubly*, though by this way of *dissolution*.

15 PRAY.

15. PRAYER.

O Eternall and most gracious *God*, who art able to make, & dost make the *sicke bed* of thy seruants, *Chappels of ease* to them, and the *dreames* of thy seruants, *Prayers*, & *Meditations* vpon thee, let not this continuall watchfulness of mine, this inability to sleepe, which thou hast laid vpon me, be any *disquiet*, or *discomfort* to me, but rather an argument; that thou wouldest not haue mee sleepe
in

in thy *presence*. What it may indicate or signify, concerning the state of my *body*, let them consider to whom that consideration belongs; doe thou, who onely art the *Physician* of my *soule*, tell her, that thou wilt afford her such *defensatives*, as that shee shall *wake* euer towards thee, and yet euer *leepe* in thee, and that through all this sicknes, thou wilt either preserve mine understanding, from all *decaies* and *distractions*, which

which theie watchings
might occasion, or that
thou wilt reckon, and
account with me; from
before those violences,
and not call any peece
of my sicknesse, a sinne.
It is a heauy, and indeli-
bly sinne, that I brought
into the world with me,
It is a heauie and innu-
merable multitude of
sins, which I haue hea-
ped vp since; I haue
sinned behinde thy backe
(if that can be done) by
wilfull abstaining from
thy Congregations, and
omit-

omitting thy *seruice*, and
I haue sinned before thy
face, in my *hypocrisies* in
Prayer, in my *Ostentation*,
and the mingling a re-
spect of *my selfe*, in prea-
ching thy word; I haue
sinned in my *fasting* by
repining, when a penu-
rious fortune hath kept
mee low; And I haue
sinned euen in that ful-
nesse, when I haue been
at thy table; by a neg-
ligent examination, by
a wilfull preuarication,
in receiuing that hea-
uenly food and *Physicke*.

But

But, as I know , O my gracious *God* , that for all those sinnes committed since , yet thou wilt consider mee , as I was in thy *purpose* , when thou wrotest my name in the *Booke of life* , in mine *Election* : so into what deuiations soeuer I stray, and wander, by occasion of this sicknes, O *God* , returne thou to that *Minute* , wherein thou wast pleased with me, and consider me in that *condition*.

16. Et properate meum clamant, è Turre propinqua, Obstreperæ Campanæ aliorum in funere, funus.

From the Bells of the Church adjoining, I am daily remembered of my buriall in the funeralls of others.

16. MEDITATION.

Magius.

WE haue a Conuenient Author, who writ a *Discourse of Bells*, when he was prisoner in *Turky*, How would hee haue enlarged himselfe, if he had been my fellow prisoner in this sicke bed,

so

so neere to that Steeple,
which neuer ceases, no
more than the *harmony* of
the *spheres*, but is more
heard. When the *Turkes*
tooke *Constantinople*, they
melted the *Bells* into *Ord-*
nance; I haue heard both
Bells and *Ordinance*, but
neuer bin so much affe-
cted with those, as with
these *Bells*. I haue lien
neere a Steeple, in which
there are said to be more
than *thirty bells*; And neer
another, where there is
one so bigge, as that the
Clapper is said to weigh
more

Ans-
werpe.

Rom.

more than *sixe-hundred* pound, yet neuer so affected as here. Heere the *Bells* can scarce solemnise the funerall of any person, but that I knew him, or knew that hee was my *Neighbor*: wee dwelt in houses neere to one another before, but now he is gone into that house, into which I must follow him. There is a way of correcting the *children* of great persons, that other *children* are corrected in their *behalse*, and in their *names*, and this

this workes vpon them,
 who indeed had more
 deserued it. And when
 these *Bells* tell mee, that
 now one, and now ano-
 ther is buried, must not I
 acknowledge, that they
 haue the *correction* due to
 me, & paid the *debt* that
 I owe? There is a story
 of a *Bell* in a *Monastery*,
 which, when any of the
 house was sick to death,
 rung alwayes *voluntari-*
ly, and they knew the in-
 evitablenesse of the dan-
 ger by that. It rung once,
 when no man was sick,
 but

Roccha.

but the next day one of the house, fell from the steeple, and died, and the Bell held the reputation of a Prophet still. If these Bells that warne to a Funerall now, were appropriated to none, may not I, by the houre of the Funerall, supply? How many men that stand at an execution, if they would aske, for what dies that man, should heare their own faults condemned, and see themselves executed, by Attorney? Wee scarce heare of any man
prefer

preferred, but we thinke
of our selues, that wee
might very wel haue bin
that *Man*; Why might
not I haue bin that *Man*,
that is caried to his *grau*e
now? Could I fit my
selfe, to *stand*, or *sit* in any
mans *place*, and not to lie
in any mans *grau*e? I
may lacke much of the
good parts of the meanest,
but I lack nothing of the
mortality of the weakest;
They may haue acquired
better *ablities* than I, but
I was borne to as many
infirmities as they. To be
an

an Incumbent by lying
downe in a graue, to be a
Doct^r by teaching Morti-
fication by example, by dy-
ing, though I may haue
seniors, others may be el-
der than I, yet I haue pro-
ceeded apace in a good
Uniuersitie, and gone a
great way in a litle time,
by the furtherance of a
vehement Feuer, and
whomsoever these Bells
bring to the ground to-
day, if he and I had been
compared yesterday, per-
chance I should haue bin
thought likelier to come

to

to this preferment, then
than he. God hath kept
the power of *death* in his
own hand, lest any man
should *bribe death*. If man
knew the *gaine of death*,
the *ease of death*, he would
solicite, he would pro-
uoke *death* to assist him,
by any hand, which hee
might vse. But as when
men see many of their
own professions prefer-
red, it ministers a hope
that that may light vp
on them; so when thele
houerly *Bells* tell mee of
so many *funerals* of men

R

like

like me, it presents, if not
a desire that it may, yet
a comfort whensoever
mine shall come.

16. EXPOSTULATION.

MY God, my God, I
do not expostulate
with thee, but with them,
who dare doe that: Who
dare expostulate with
thee, when in the voice of
thy church, thou giuest al-
lowance to this ceremony
of Bells at funerals. It is
enough to refuse it, be-
cause it was in vse among
the

the *Gentils*? so were *funerals* to. Is it because some *abuses* may haue crept in amongst *Christians*? Is that enough, that their ringing hath bin said to driue away *euill spirits*? Truly, that is so farre true, as that the *euill spirit* is vehemently vexed in their ringing, therfore, because that action brings the Congregation together, and vnites *God* and his people, to the destruction of that *Kingdome*, which the *euill spirit* vsurps. In the first institution of thy
 R 2 Church,

Num.
10.1.

Exo. 18.

Church, in this world, in the foundation of thy Militant Church, amongst the Iewes, thou didst appoint the calling of the assembly in, to be by trumpet, and when they were in, then thou gauest them the sonnd of Bells, in the garment of thy Priest. In the Triumphant Church, thou employest both to, but in an inuerted Order; wee enter into the Triumphant Church by the sound of Bells, (for wee enter when we die; (And then we receiue our further

ther edification, or confirmation, by the sound of trumpets, at the Resurrection. The sound of thy trumpets thou didst impart to secular and ciuill vses too, but the sound of Bells onely to sacred; Lord let not vs break the Communion of Saints, in that which was intended for the aduancement of it; let not that pull vs asunder frō one another, which was intended for the assembling of vs, in the militant, and associating of vs to the tri-

R 3

umphant

umphant Church. But hee
for whose funerall these
Bells ring now, was at
home, at his iournies end,
yesterday; why ring they
now? A Man, that is a
world, is all the things in
the world; He is an Army,
and when an Army mar-
ches, the *vaunt* may lodge
to night, where the *Reare*
comes not till to mor-
row. A man extends to
his *act* & to his *example*;
to that which he *does*, &
that which he *teaches*, so
do those things that con-
cerne him, so doe these
Bells;

Bells; That which rung
yesterday, was to conuay
him out of the world, in
his *vault*, in his *soule*, that
which rung to day, was
to bring him in his *reare*,
in his *body*, to the Church;
And this continuing of
ringing after his *entring*,
is to bring him to mee
in the *application*. Where
I lye, I could heare the
Psalme, and did ioyne
with the *Congregation* in
it; but I could not heare
the *Sermon*, and these lat-
ter Bells are a *repetition*
Sermon to me. But, O my

R 4

God,

God, my God, doe I, that haue this *Feuer*, need o-
ther remembrances of my
Mortalitie? Is not mine
owne hollow *voice*, voyce
enough to pronounce
that to me? Need I look
vpon a *Deaths head* in a
Ring, that haue one in
my face? or go for *Death*
to my *Neighbours* house
that haue him in my bo-
som? We cannot, we can-
not, O my God, take in
too many *helps* for religi-
ous duties; I know I can-
not haue any better image
of thee, then thy *Son*, nor
any

any better Image of him,
than his Gospel; yet must
not I, with thanks, con-
fesse to thee, that some
historicall pictures of his,
haue sometimes put mee
vpon better Meditations,
then otherwise I should
haue fallen vpon. I know
thy Church needed not to
haue taken in from Jew
or Gentile, any supplies
for the exaltation of thy
glory, or our deuotion; of
absolute necessitie I know
she needed not; But yet
we owe thee our thanks,
that thou hast giuen her

R 5

leaued

leaueto doe so, and that
as in making vs *Christi-
ans*, thou diddest not
destroy that which wee
were before, *Naturall
men*, so in the exalting
of our religious deuoti-
ons now we are *Christi-
ans*, thou hast been plea-
sed to continue to vs
those *assurances* which
did worke vpon the af-
fections of *naturall men*
before: for thou louest a
good man, as thou louest a
good *Christian*: & though
Grace bee ~~merely~~ from
thee, yet thou doest not
plant

plant *Grace* but in good
natures.

16. PRAYER.

OEternall and most
gracious God, who
hauing consecrated our
liuing bodies to thine owne
spirit, & made vs Temples
of the holy Ghost, dost also
require a respect to be gi-
uen to these Temples, eue
when the Priest is gone
out of them; to these bo-
dies, when the soule is de-
parted frō them; I blesse,
and glorifie thy Name,
that

that as thou takest care
in our life, of euery haire
of our head, so doest
thou also of euery grain
of *ashes* after our death.
Neither doest thou one-
ly doe good to vs all, in
life and *death*, but also
wouldest haue vs doe
good to one another, as
in a holy *life*, so in those
things which accom-
pany our *death*: In that
Contemplation I make
account that I heare this
dead brother of ours,
who is now carried out
to his *buriall*, to speake to
mee.

mee, and to preach my
 Funerall Sermon, in the
 voyce of these Bells. In
 him, O God, thou hast
 accomplished to mee,
 even the request of Di-
 ues to Abraham; Thou
 hast sent one from the dead
 to speake vnto mee. Hee
 speakes to mee a lowde
 from that Steeple; hee
 whispers to me at these
 Curtaines, and he speakes
 thy wordes; Blessed are
 the dead which die in the
 Lord, from hencefoorth. Let
 this Prayer, therefore, O
 my God, bee as my last
 gaspe,

Apo 14.
 13.

gaspe, my expiring, my dying in thee; That if this be the houre of my Transmigration, I may die the death of a sinner, drowned in my finnes, in the blood of thy Sonne; And if I liue longer, yet I may now dye the death of the righteous, die to sin; which death is a resurrection to a new life: Thou killest and thou giuest life: which soeuer comes, it comes from thee, which way soeuer it comes, let mee come to thee.

17. Nunc lento sonitu dicunt, Morieris.

Now, this Bell tolling softly for another, sayes to mee, Thou must die.

17. MEDITATION.

PErchance hee for whom this Bell tols, may bee so ill, as that he knowes not it tolls for him; And perchance I may thinke my selfe so much better than I am, as that they who are about mee, and see my state, may haue caused it
to

to toll for me, & I know
nor that. The Church is
Catholike, *uniuersal*, so are
all her *Actions*; All that
shee does belongs to all.
Whē she baptizes a child,
that action cōcernes me;
for that childe is thereby
connected to that *Head*
which is my *Head* too,
and ingrafted into that
body, wherof I am a mem-
ber. And when she buries
a *Man*, that action con-
cernes me; All *mankinde*
is of one *Author*, & is one
volume; when one *Man*
dies, one *Chapter* is not
torne

torne out of the *booke*, but
 translated into a better
 language; and euery Chap-
 ter must be so translated;
 God imployes feuerall
 translators; some peeces
 are translated by age, some
 by sicknes, some by war,
 some by iustice; but Gods
 hand is in euery translati-
 on; and his hand shall
 bind vp all our scattered
 leaues againe, for that Li-
 brary where euery *booke*
 shall ly open to one ano-
 ther: As therfore the *Bell*
 that rings to a *Sermon*,
 calls not vpon the *Prea-*
cher

cher onely, but vpon the
Congregation to come; so
this Bell calls vs all: but
how much more mee,
who am brought so neer
the doore by this sicknesse.
There was a contention as
farre as a suite, (in which
both piety and dignity, re-
ligion, & estimation, were
mingled) which of the
religious Orders should
ring to prayers first in the
Morning; and it was deter-
mined, that they should ring
first that rose earliest. If we
vnderstand a right the
dignity of this Bell, that
tolls

tols for our euening praier,
wee would be glad to
make it ours, by rising
early, in that *application*,
that it might be ours, as
wel as his, whose indeed
it is. The *Bell* doth toll
for him that *thinkes* it
doth; and though it *inter-*
mit a gaine, yet from that
minute, that that occasi-
on wrought vpon him,
he is vnited to *God*. Who
castes not vp his *Eye* to
the *Sunne* when it rises?
but who takes off his
Eye from a *Comet*, when
that breakes out? who
bends

bends not his *eare* to any *bell*, which vpon any occasion rings ? But who can remoue it from that *bell*, which is passing a *piece of himself* out of this *world* ? No man is an *Iland*, intire of it self; euery man is a piece of the *Continent*, a part of the *maine*; if a *clod* be washed away by the *Sea*, *Europe* is the lesse, as wel as if a *Promontory* were, as well as if a *Mannor* of thy *friends*, or of *thine owne* were ; Any mans *death* diminishes mee, because I am inuolued

ued in *mankind*; and therefore neuer send to know for whom the *bell* tols; It tols for *thee*. Neither can we call this a *begging* of *mifery*, or a *borrowing* of *mifery*, as thogh we were not miserable enough of our selues, but must fetch in more from the next house, in taking vpon vs the *mifery* of our neighbors. Truly it were an excusable *couetousnes* if we did; for *affliction* is a *treasure*, and scarce any man hath enough of it. No man hath *affliction* enough; that

that is not matured, and ripened by it, and made fit for God by that affliction. If a man carry treasure in bulliō, or in a wedge of gold, and haue none coyned into currant Monies, his treasure will not defray him as he traueles. Tribulation is Treasure in the nature of it, but it is not currant money in the use of it, except we get neerer & neerer our home, Heauen, by it. Another man maybe sick too, and sick to death, and this affliction may lie in his bowels,

els, as gold in a Mine, & be
of no vse to him; but this
bell that tells mee of his
affliction, diggs out, and
applies that gold to me: if
by this consideration of
anothers danger, I take
mine own in o contem-
plation, and so secure
my selfe, by making my
recourse to my God, who
is our onely securitie.

17. EXPOSTVLATION.

MY God, my God, is this
one of thy waies, of
drawing light out of darke-
nes,

nēs, to make him for who
this bell tolls, now in this
dimnesse of his sight, to
become a Superimendent,
an Ouerseer, a Bishop, to as
many as heare his voice,
in this bell, & to giue vs a
cōfirmation in this action?
Is this one of thy waies
to raise strēgth out of weak-
nesse, to make him who
cannot rise from his bed,
nor stirre in his b-d, come
home to me, & in this sound,
give mee the strength of
healthy and vigorous in-
structions? O my God, my
God, what Thunder is not
a well-

a wel-tuned Cymbal, what
boarseness, what harshnes
is not a cleare Organ, if
thou be pleased to set thy
voice to it? And what Or-
gan is not wel plaied on,
if thy Hand bee vpon it?
Thy voyce, thy hand is in
this sound, and in this one
sound, I heare this whole
Consort. I heare thy Iaa-
cob call vnto his sonnes,
and say; Gather your selues
together, that I may tell you
what shall befall you in the
last dayes, He sayes, That
which I am now, you must be
then. I heare thy Moses tel-
ling

Gen. 49.
1.

Dauid. 33.
1.

2 Reg.
20. 1.



2 Pet. 2.
13.

ling me, and all within
the compasse of this sound,
This is the blessing where
with I blesse you before my
death; This, that before
your death, you would
consider your owne in
mine. I heare thy Prophet
saying to Ezechias, Set thy
house in order, for thou shalt
die, and not live; He makes
vs of his family, and calls
this a setting of his house
in order, to compose vs
to the meditation of death
I heare thy Apostle say-
ing, I thinke it meet to put
you in remembrance, know-
ing

ing that shortly I must goe
out of this tabernacle. This
is the publishing of his
will, and this Bell is our
legacy, the applying of his
present condition to our
use. I heare that which
makes all sounds musick,
and all musicke perfect; I
heare thy Sonne himselve
saying, Let not your hearts
be troubled; Only I heare
this change, that whereas
thy Sonne sayes there, I
goe to prepare a place for
you, this man in this
found sayes, I send to pre-
pare you for a place, for a

Io. 14. 1.

S z

grave.

grave. But, O my God, my God, since heauen is glory and ioy, why do not glorious and ioyfull things lead vs, induce vs to heauen? Thy Legacies in thy first will, in the old Testament, were plenty and victory; wine and oyle, milke and honie, alliances of friends, ruine of enemies, peacefull hearts, and cheerefull countenances, and by these galleries thou broghest the into thy bed-chamber, by these glories and ioyes, to the ioyes & glories of heauen. Why hast thou changed

ged thine old way, and
carried vs by the wayes
of discipline and mortifica-
tion, by the waies of mour-
ning and lamentation, by
the wayes of miserable
ends, and miserable antici-
pations of those miseries,
in appropriating the ex-
emplar miseries of others
to our selues, and vsur-
ping vpon their miseries,
as our own, to our own
preiudice? Is the glory of
heauen no perfecter in it
selfe, but that it needes a
foile of depression & inglo-
riousnesse in this world, to

let it off? Is the *Ioy* of
heauen no perfecter in it
selfe, but that it needs the
fourrenesse of this *life* to
giue it a *taste*? Is that *ioy*
and that *glory* but a com-
paratiue *glory* and a com-
paratiue *ioy*? not such in it
selfe, but such in compari-
son of the *ioylesnesse* and
the *ingloriousnesse* of this
world? I know, my *God*,
it is farre, farre other-
wise. As thou thy selfe,
who art *all*, art made of
no *substances*, so the *ioyes*
& *glory* which are with
thee are made of none of
these

these circumstances; Essentiall ioy, and glory Essentiall. But why then my God, wilt thou not beginne them here? pardon O God, his vntbankfull rashnesse; I that aske why thou doest not, finde euen now in my selfe, that thou doest; such ioy, such glory, as that I couclde vpon my selfe, vpon all, They that finde not ioy in their sorrowes, glory in their deuotions in this world, are in a fearefull danger of missing both in the next.

S 4 17. PRAY-

17. PRAYER.

O Eternall and most
gracious God, who
hast bin pleased to *speake*
to vs, not onely in the
voice of Nature, who
speaks in our *hearts*, & of
thy *word* which speakes
to our *eares*, but in the
speech of *specchlesse crea-*
tures, in *Balaams Asse*, in
the speech of *vnbeleening*
men, in the confession of
Pilate, in the speech of
the *Deuil* himselfe, in the
recognition and *attestation*
of thy *Sonne*; I humbly
accept

accept thy voyce, in the
sound of this sad & fune-
rall bell. And first, I bleſſe
thy glorious name, that
in this ſound and voice, I
can heare thy instructions,
in another mans to confi-
der mine own cōdition; and
to know, that this Bell
which tolls for another,
before it come to ring
out, may take in me too.
As death is the wages of sin,
it is due to me; As death is
the end of sicknesse, it be-
longs to me; And though
ſo diſobedient a ſervant
as I, may be affraid to die,

*Psalm. 31.
5.*

yet to so mercifull a Master as thou, I cannot bee afraid to come; And therefore, into thy hands, O my God, I commend my spirit; A surrender, which I know thou wilt accept, whether I *live* or *die*; for thy seruant *David* made it, whē he put himself into thy protectiō for his life; and thy blessed Son made it, when he deliuered vp his Soule at his death; declare thou thy will vpon mee, O Lord, for life or death, in thy time; receive my surrender of my selfe
now

now, Into thy hands O
Lord, I commend my spirit.
And being thus, O my
God, prepared by thy
correction, mellowed by
thy chastisement, and
conformed to thy will,
by thy Spirit, hauing re-
ceiued thy pardon for my
Soule, and asking no re-
priue for my Body, I am
bold, O Lord, to bend my
Prayers to thee, for his
assistance, the voyce of
whose bell hath calld me
to this deuotion. Lay hold
vpon his Soule, O God, till
that soule haue thoroughly
con-

considered his account,
and how few minutes so-
euer it haue to remain in
that body, let the power
of thy Spirit recompence
the shortnes of time, and
perfect his account, before
hee passe away: present
his sins so to him, as that
he may know what thou
forginest, and not doubt
of thy forgiuenes; let him
stop vpon the infinitenesse
of those sinnes, but dwell
vpon the infinitenesse of
thy Mercy: let him dis-
cerne his owne demerits,
but wrap himselfe vp in
the

the merits of thy Son Chr:
 Iesus: Breath inward cō-
 forts to his heart, & afford
 him the power of giuing
 such outward testimonies
 thereof, as all that are a-
 bout him may deriue cō-
 forts from thence, and
 haue this edification, euen
 in this dissolution, that
 though the body be going
 the way of all flesh, yet
 that soule is going the
 way of all Saints. When
 thy Sonne cried out vpon
 the crosse, My God, my God,
 why hast thou forsaken me?
 he spake not so much in
 his

his owne Person, as in the person of the church, & of his afflicted mēbers, who in deepe distresses might feare thy forsaking. This patient, O most blessed God, is one of them; In his behalfe, and in his name, heare thy Sonne crying to thee; My God, my God, why hast thou forsaken me? and forsake him not; but with thy left hand lay his body in the graue, (if that bee thy determination vpon him) and with thy right hand receiue his soule into thy kingdome, & vnite him
and

and vs in one Communion
of Saints. Amen.

18 ——— At inde
Mortuus es, Sonitu celari,
pulsuq; agitato.

The bell rings out, and tels mee
in him, that I am dead.

18. MEDITATION.

THE Bell rings out,
the Pulse thereof is
changed; the tolling was
a faint, and intermit-
ting pulse, vpon one side;
this stronger, and argues
more and better life. His
soule

soule is gone out; and as a Man who had a lease of 1000. yeres after the expiration of a short one, or an inheritance after the life of a man in a consumption, he is now entred into the possession of his better estate. His *soule* is gone, *whither*? Who saw it come in, or who saw it go out? No body; yet every body is sure, he *had* one, & *bath* none. If I will aske meere Philosophers, what the *soule* is, I shall find amongst them, that will tell me, it is nothing, but the

the temperament and harmony, and iust and equall composition of the Elements in the body; which produces all those faculties which we ascribe to the soule; and so, in it selfe is nothing, no seperable substance; that ouerliues the body. They see the soule is nothing else in other Creatures, and they affect an impious humilitie, to think as low of Man. But if my soule were no more than the soule of a beast, I could not thinke so; that soule that can reflect vpon
it

it selfe, consider it selfe, is more then so. If I wil aske, not meere Philosophers, but mixt men, Philosophical Divines, how the soule, being a separat substance, enters into Man, I shall find some that will tell mee, that it is by generation, & procreation from parents, because they thinke it hard, to charge the soule with the guiltines of originall sin, if the soule were infused into a body, in which it must necessarily grow foule, and contract original sin, whether it is
or

or no; & I shall find some
 that will tell me, that it
 is by *immediate infusion*
 from God, because they
 thinke it hard, to main-
 tain an *immortality* in such
 a soule, as should be be-
 gotten and deriued with
 the body frō mortall parēts.
 If I will aske, not a few
 men, but almost whole bo-
 dies, whole Churches, what
 becomes of the soules of
 the righteous, at the depar-
 ting thereof from the bo-
 dy, I shal be told by some,
 That they attend an expi-
 ation, a purification in a
 place

place of torment; By some, that they attend the fruition of the sight of God, in a place of rest; but yet, but of expectation; By some, that they passe to an immediat possession of the presence of God. S. Augustine studied the nature of the soule, as much as any thing, but the salvation of the soule; and he sent an expresse messenger to S. Hierome, to consult of some thing concerning the soule: But he satisfies himself with this: Let the departure of my soule to salvation be euident to my faith,
and

¶ I care the lesse, how dark
the entrance of my soule, in-
to my body, be to my reason.
It is the going out, more
than the comming in, that
concernes vs. This soule,
this bel tels me is gone out;
whither? Who shal tel me
that? I know not *who it is*;
much lesse *what hee was*;
the cōdition of the man,
and the course of his life,
which shold tel me *whi-*
ther he is gone, I know
not. I was not there in *his*
sicknes, nor at *his death*; I
saw not *his way*, nor *his*
end, nor can aske them,
who

who did, thereby to conclude, or argue, whether he is gone. But yet I haue one neerer mee than all these; mine own *charitie*. I aske that and that tells me, *he is gon to euerlasting rest and ioy and glory*. I owe him a good *opinion*; it is but *thankfull charitie* in me, because I receiued *benefit and instruction* from him when his *bell* told: & I being made the fitter to *pray*, by that disposition, wherein I was assisted by his occasion, did *pray* for him; and I *pray* not with-

without faith; so I do charitably, so I doe faithfully beleeue, that that soule is gone to euerlasting rest, and ioy, and glory. But for the body, How poore a wretched thing is that? we cannot expresse it so fast, as it growes worse & worse. That body which scarce three minutes since was such a house, as that that soule, which made but one step from thence to beauen, was scarce thoroughly content, to leaue that for Heauen: that body hath lost the name of a dwell.

dwelling house, because none dwells in it, and is making hast to lose the name of a *body*, and dissolue to *putrefaction*. Who would not be affected to see a cleere & sweet river in the *Morning*, grow a kennell of muddy land water by *noone*, and condemned to the saltnes of the *sea* by *night*? and how lame a *picture*, how faint a *representation*, is that, of the precipitation of mans body to *dissolution*? Now all the parts built vp, and knit by a louely soule, now
but

but a *statue of clay*, & now
these limbs melted off as
is that *clay*, were but *snow*;
& now, the whole *house*
is but a *handful of sand*, so
much *dust*, and but a *peck*
of *rubidge*, so much *bone*.
If he, who, as this *bel* tells
me, is gone now, were
some excellent *Artificer*,
who comes to him for a
Cloake, or for a *garment*
now? or for *counsaile*, if
he were a *Lawyer*? If a
Magistrate, for *Iustice*?
Man before hee hath his
immortall soule, hath a *soule*
of *sense*, and a *soule of ve-*

T gita-

gitation before that: This immortal soule did not forbid other soules, to bee in vs before, but when this soule departs, it carries all with it; no more vegetati-
on, no more sense: such a Mother in law is the Earth, in respect of our naturall Mother; in her wombe we grew; and when she was deliuered of vs, we were planted in some place, in some calling in the world; in the womb of the earth, wee diminish, and when she is deliuered of vs, our graue opened for another,
we

we are not *transplanted*,
but *transported*, our *dust*,
blowne away with *pro-*
phane dust, with *euery wind*.

18. EXPOSTULATION.

MY God, my God, if
Expostulation be too
bold a word, do thou *mo-*
lifie it with another; let
it be *wonder* in my selfe;
let it bee but *probleme* to
others; but let me aske,
why wouldest thou not
suffer those, that serue
thee in *holy seruices*, to do
any office about the *dead*,

Leui. 21
1.

T 2

nor

nor *assist* at their *funeral*?
Thou hadst no *Counsellor*,
thou needest none; thou
hast no *Comptroller*, thou
admittest none. Why dost
aske? In *ceremonial things*
(as that was) any *convenient*
reason is enough; who
can bee sure to propose
that *reason*, that mooued
thee in the institution
thereof? I satisfie my selfe
with this; that in those
times, the *Gētiles* were o-
uer full, of an ouer-reue-
rent respect to the *Memo-*
rie of the dead; a great part
of the *Idolatry* of the *Nat-*
tions

tions, flowed from that;
 anouer-amorous deuotiō, an
 ouer-zealous celebrating,
 & ouer-studious preserving
 of the memories, and the
 pictures of some dead per-
 sons: and by the vain glory
 of men, they entred into the
 world; & their statues, and
 pictures contracted an o-
 pinion of diuinitie, by age:
 that which was at first,
 but a picture of a friend,
 grew a God in time, as the
 wiseman notes, They called
 them Gods, which were the
 worke of an ancient hand.
 And some haue assigned

Sap. 14.

14. |

Sap. 13.

9.

a certaine time, when a picture should come out of minoritie, and be at age, to be a God, in 60. yeres after it is made. Those Images of Men, that had life, and some Idoles of other things, which neuer had any being, are by one common name, called promiscuously, *dead*; and for that the Wise man reprehends the Idolater, for helth he praies to that which is weak, & for life he praies to that which is dead. Should we do so, saies thy Prophet, should we go frō the living to

Sap. 13.
18.

Esa. 8.
14.

to the dead ? So much ill
thē, being occasioned, by
so much religious comple-
mēt exhibited to the dead;
thou, O God, (*I thinke*)
wouldest therefore inhi-
bit thy principall holy ser-
uants, from contributing
any thing at all to this
dangerous intimation of I-
dolatry; & that the people
might say, Surely those
dead men, are not so much
to be magnified, as men
mistake, since God will
not suffer his holy Offi-
cers so much as to touch
them, not to see thē. But

T 4 those

Deu. 33
6.

those dangers being removed, thou, O my God, dost certainly allow, that we should doe Offices of piety to the dead, and that we should draw instructions, to piety, from the dead. Is not this, O my God, a holy kind of raising up seed to my dead brother, If I, by the meditation of his death, produce a better life in my selfe? It is the blessing vpon Reuben, Let Reuben liue, & not die, and let not his men be few; Let him propagate many. And it is a maledictiō, That that dieth

dieth, let it die; let it do no good in dying: for Trees without fruit, thou by thy Apostle callst, twice dead. It is a second death, if none live the better, by me, after my death, by the manner of my death. Therefore may I iustly thinke, that thou madest that a way to conuay to the Egyptians, a fear of thee, & a fear of death, that there was not a house, where there was not one dead; for therupon the Egyptians said, We are all dead men; the death of others, should catechise vs

Zechar.

11.9.

Iud. 12.

Exod. 12

30.

Apo. I. 5

to death. Thy Sonne Christ
Iesus is the first begotten of
the dead; he risè first, the
eldest brother, and hee is
my Master in this Science
of death: but yet, for me, I
am a younger brother too,
to this Man, who died
now, and to euery man
whom I see, or heare to
die before me, & all they
are *ushers* to mee in this
Schoole of Death. I take
therefore that which thy
seruant *Dauids* wife said
to him, to bee said to mee;
If thou saue not thy life to
night, to morow thou shalt be
slaine.

1. Sam.
19 11.

laine. If the death of this
 man work not vpon me
 now, I shall die worse,
 than if thou hadst not af-
 forded me this helpe: for
 thou hast sent *him* in this
 Bell to me, as thou didst
 send to the *Angel of Sardis* *Apo. 3. 2*
 with *Commission to streng-*
then the things that remain,
& that are ready to die; that
 in this weaknes of *body*, I
 might receiue spirituall
 strength by these occasi-
 ons. This is my *strength*,
 that whether thou say to
 me, as thine *Angel* said to
 Gideon, *Peace be vnto thee,* *Ind. 6. 23*
fear

Num.
20.26.

1 Reg.
16.18.

feare not, thou shalt not dye,
or whether thou say as
vnto Aaron, Thou shalt dye
there; yet thou wilt pre-
serue that which is ready
to dye, my soule, from the
worst death, that of sinn.
Zimri dyed for his sinnes,
saies thy spirit, which hee
sinned in doing euill; and in
his sin, which he did to make
Israel sin. For his sins, his
many sins, and then in his
sin, his particular sin: for
my sins I shal die, when-
soeuer I die, for death is
the wages of sin, but I shal
die in my sin, in that par-
ticular

particular *sin* of resisting thy
spirit, if I apply not thy as-
 sistances. Doth it not call
 vs to a particular consi-
 deration that thy blessed
Sonne varies his forme of
 Commination, & aggra-
 uates it in the variation,
 whē he saiesto the *Iewes*,
 (because they refused the
 light offered) *you shall die*
in your sin; And then whē
 they proceeded to farther
 disputations, and vexati-
 ons, and tentations, hee
 addes, *You shal dye in your*
sins; he multiplies the for-
 mer expressing, to a plu-
 rall :

Ioh. 8.

21.

Verf. 24.

rall. In this sinne, and in all
your sinnes; doth not the
resisting of thy particu-
lar helps at last, draw vp-
on vs the guiltines of all
our former sinnes? May
not the neglecting of this
fund ministred to me in
this mans death, bring me
to that misery, as that I,
whom the Lord of life
loved so, as to die for
me, shall die, and a Crea-
ture of mine owne shall
be immortall, that I shall
die, and the worme of mine
owne conscience shall ne-
uer die?

Esa. 66

14.

I 8. PRAYER.

O Eternall and most gracious *God*, I haue a new occasion of *thāks*, and a new occasion of prayer to thee from the ringing of this *Bell*. Thou toldest mee in the other voice, that I was *mortall*, and approching to *death*; In this I may heare thee say, that I am *dead*, in an *irremediab*le, in an *irreco*uerable state for bodily health. If that be thy *lan*guage in this voice, how infinitely am I bound to thy

thy heauenly Maieſty, for ſpeaking ſo plainly vnto me? for euen that voyce, that I *muſt die now*, is not the voyce of a Iudge, that ſpeaks by way of condemnation, but of a Phiſician, that preſents health in that: thou preſentſt me *Death* as the cure of my *disease*, not as the exaltation of it; if I miſtake thy voice heerein, if I ouerrun thy pace, and preuent thy hand, and imagine *death* more inſtant vpon mee then thou haſt bid him be, yet the voice be
longs

longs to me; I am dead, I
was born dead, & from the
first laying of these mud-
wals in my cōception, they
haue moldred away, & the
whole course of life is but
an *actiue death*. Whether
this voice instruct me, that
I am a *dead man* now, or
remember me, that I haue
been a *dead man* all this
while, I humbly thanke
thee for speaking in this
voice to my soule, and I
humbly beseech thee al-
so, to accept my prayers
in his behalfe, by whose
occasion this voyce, this
sound

sound is come to me. For though he be by Death transplanted to thee, & so in possessiō of inexpressible happines there, yet here vpon earth thou hast giuen vs such a portion of heauen, as that though men dispute, whether thy *Saints* in heauen doe know what we in earth in particular doe stand in need of, yet without all disputation, we vpon earth do know what thy *saints* in heauen lacke yet, for the consummation of their happinesse; and therefore thou

For thou hast afforded vs the
dignity, that we may pray
for them. That therefore
this soule now newly de-
parted to thy Kingdome,
may quickly returne to a
ioyfull reunion to that bo-
dy which it hath left, and
that we with it, may soon
enioy the full consummati-
on of all, in body & soule, I
humbly beg at thy hand,
O our most merciful God,
for thy Sonne Christ Iesus
sake. That that blessed Son
of thine, may haue the
consummation of his dig-
nity, by entring into his
last

last office, the office of a Iudge, and may haue society of humane bodies in heauen, as well as he hath had euer of soules; And that as thou hatest sinne it selfe, thy hate to sin may be expressed in the abolishing of all instruments of sin, The allurements of this world and the world it selfe; and al the temporary reuenges of sinne, the stings of sickenesse, and of death; and all the castles, & prisons, and monuments of sinne, in the graue. That time may be swallowed

up in Eternity, and hope
swallowed in possession,
and ends swallowed in
infinitenes, and all men or-
dained to saluation, in bo-
dy and soule, be one intire
and euerlasting sacrifice to
thee, where thou mayest
receiue delight frō them,
and they glory from thee,
for euermore. Amen.

19. Oceano tandem emenso,
aspicianda relurgit Terra;
vident, iustis, medici, iam
cocta mederi se posse, in-
dicis.

At last, the Physicians after
a long and stormy voyage, see
land,

land; They haue so good
signes of the concoction of
the disease, as that they may
safely proceed to purge.

19. MEDITATION.

ALL this while the
Physicians themselues
haue bene patients, pati-
ently attending when
they should see any land
in this Sea, any earth, any
cloud, any indication of con-
coction in these waters. A-
ny disorder of mine, any
pretermission of theirs, ex-
alts the disease, accele-
rates the rages of it, no di-
ligence

lidge accelerates the con-
coction, the maturitie of
the disease; they must stay
till the season of the sick-
nesse come, and till it be
ripened of it selfe, and
then they may put to
their hand, to gather it,
before it fall off, but they
cannot hasten the Ripe-
ning. Why should wee
looke for it in a disease,
which is the disorder, the
discord, the irregularitie,
the commotion, and rebel-
lion of the body? It were
scarse a disease, if it could
bee ordered, and made o-
bedient

bediēt to our *times*. Why should we look for that in *disorder*, in a *disease* when we cannot haue it in *Nature*, who is so regular, and so pregnant, so forward to bring her work to perfection, & to light? Yet we cānot awake the *Iuly-flowres* in *Ianuary*, nor retard the *flowers* of the *spring* to *autumne*. We cānot bid the *fruits* come in *May*, nor the *leaves* to sticke on in *December*. A *woman* that is weak, cannot put off her *ninth moeth* to a *tenth*, for her *deliuey*

linery, & say she will stay
till she be *stronger*; nor a
Queen cannot hasten it to
a *seventh*, that she may be
ready for some other
pleasure. *Nature* (if we
looke for *durable* and *vi-*
gorous effects) will not ad-
mit *preventions*, nor *anti-*
cipations, nor *obligations*
vpon her; for they are *pre-*
contracts, and she will be
left to her *liberty*. *Nature*
would not bee spurred,
nor forced to mend her
pace; nor *power*, the *power*
of man, *greatnes* loves not
that kind of *violence* nei-
ther.

ther. There are of *them* that will giue, that wil do *iustice*, that will *pardon*, but they haue their own *seasons* for all these, and he that knowes not *them*, shall *starue* before that gift come, & *ruine*, before the *Iustice*, and *die* before the *pardon* saue him: some *tree* beares no *fruit*, except much *dung* be laid about it, & *Iustice* comes not from some, till they be richly manured: some *trees* require much *visi-ting*, much *watring*, much *labor*; and some men giue
not

no: their *fruits* but vpon
 inportunity, some trees re-
 quire *incisio*, and *pruning*,
 and *lopping*; some men
 must be *intimidated* and
syndicated with *Commissi-*
ons, before they will de-
 liuer the fruits of *Iustice*;
 some trees require the
 early and the often *accesse*
 of the *Sun*; some men o-
 pen not, but vpon the fa-
 uours and letters of Court
meditatio; some trees must
 be *housd* and kept within
 doores; some men lock vp,
 not onely their libtrel-
 tie, but their *Iustice*, and
 V 2 their

their *compassion*, till the solicitation of a *wife*, or a *sonne*, or a *friend*, or a *servant* turn the key. *Reward* is the *season* of one man, and *importunity* of another; *fear* the *season* of one man, & *favor* of another; *friendship* the *season* of one man, and *naturall affection* of another; and he that knowes not their *seasons*, nor cannot stay the, must lose the *fruits*; As *Nature* will not, so *power* and *greatnesse* will not be put to chage their *seasons*; and shal we look
for

for this *Indulgence* in a
disease, or think to shake
it off before it be ripe? All
this while therefore, we
are but vpon a *defensiu*
war, & that is but a *doubt-*
ful state; especially where
they who are *besieged* do
know the *best* of their *de-*
fences, and do not know
the *worst* of their *enemies*
power; when they cannot
mend their *works within*,
& the *enemy* can increase
his *nũbers without*. O how
many farre more misera-
ble, and far more worthy
to be lesse miserable than

I, are besieged with this
 sicknesse, and lacke their
 Sentinels, their Phisicians
 to watch, and lacke their
 munition, their cordials to
 defend, and perish before
 the enemies weakenesse
 might invite them to sal-
 ly, before the disease shew
 any declination or admit
 any way of working vpon
 it selfe? In me the siege is
 so farre slackned, as that
 we may come to fight,
 and so die in the field, if I
 die, and not in prison.

Ex

19. EXPOSTULATION.

MY God, my God, thou
art a *direct* God, may
I not say, a *literall* God, a
God that wouldest bee
vnderstood *Literally*, and
according to the *plaine*
sense of all that thou
saiest? But thou art also
(Lord I intende it to thy
glory, and let no prophane
mis-interpreter abuse it
to thy *diminution*) thou
art a *figuratiue*, a *metapho-*
ricall God too: A God
in whose words there is
such a height of *figures*,
V 4 such

such voyages, such peregrinations to fetch remote and precious metaphors, such extētions, such spreadings, such Curtains of Allegories, such third beauens of Hyberboles, so harmonious eloquutions, so retyred & so reserued expressions, so commāding perswasions, so perswading commandements, such finewes euen in thy milk, & such things in thy wordes, as all prophane Authors, seem of the seed of the Serpent, that creeps, thou art the Dove, that flies. O, what words
but

but thine, can expresse
the inexpressible *texture*,
and *cōposition* of thy word;
in which, to one man,
that *argument* that binds
his faith to belecue that
to be the word of God, is
the *reuerent simplicitie* of
the word, & to another,
the *maiesty* of the Word;
and in which two men,
equally pious, may meet,
and one wonder, that all
should not vnderstand
it, and the other, as much
that any man should. So,
Lord, thou givest vs the
same *earth*, to labour on,
V 5 and

and to lie in; a house, and a graue, of the same earth; so Lord, thou giuest vs the same word for our satisfaction, and for our inquisition, for our instruction, and for our admiration too; for there are places, that thy seruants *Hierom* & *Augustine* would scarce belecue (whē they grew warm by mutual letters) of one another, that they vnderstood them, and yet both *Hierom* and *Augustine* call vpon persons, whom they knew to be farre weaker, than they thought one another (old

women and young maids) to
read the Scriptures, with-
out cōfining the to these
or those places. Neither
art thou thus a *figuratiue*,
a metaphorical God, in thy
word only, but in thy works
to. The *stile* of thy works,
the *phrase* of thine *actiōs*,
is *metaphoricall*. The *insti-*
tutiō of thy whol worship
in the old law, was a cōti-
nuall *allegory*; *types* and *fi-*
gures ouerspread all; & *fi-*
gures flowed into *figures*,
and powred themselues
out into farther *figures*;
Circūcision caried a figure

o

of Baptisme, and Baptisme
caries a figure of that puri-
ty, which we shal haue in
perfection in the new Ieru-
salem. Neither didst thou
speake, and worke in this
language, only in the time
of thy prophets; but since
thou spokest in thy Son, it
is so too. How oftē, how
much more often doth
thy Sonne call himselfe a
way, and a light, & a gate,
and a Vine, & bread, than
the Son of God, or of Man?
How much oftner doth
he exhibit a Metaphoricall
Christ, than a reall, a lite-
rall

all? This hath occasioned thine antiēt seruants, whose delight it Was to write after thy Copie, to proceed the same way in their *expositions* of the *Scriptures*, and in their composing both of *publike* liturgies, & of *private* prayers to thee, to make their accesses to thee in such a kind of *language*, as thou wast pleased to speake to them, in a *figuratiue*, in a *Metaphoricall* language, in which manner I am bold to call the comfort which I receiue
now

now in this sicknesse in
the indication of the con-
coction and maturity there-
of, in certaine clouds, and
recidēces, which the Phy-
sicians obserue, a discoue-
ring of land frō Sea, after
a long and tempestuous
voyage. But wherefore, O
my God, hast thou pre-
sented to vs, the afflictions
and calamities of this life,
in the name of waters? so
often in the name of wa-
ters, and deepe waters, and
Seas of waters? must we
looke to be drowned? are
they bottomlesse, are they
bound.

boundlesse? That's not the
 dialect of thy language;
 thou hast given a Remedy
 against the deepest water,
 by water; against the in-
 undation of sinne, by Bap-
 tisme; & the first life, that
 thou gauest to any Crea-
 tures, was in waters; ther-
 fore thou dost not threa-
 ten vs, with an irremedia-
 bles, whē our affliction
 is a sea. It is so, if we con-
 sider our selues; so thou
 callest *Genesareth*, which
 was but a Lake, and not
 salt, a Sea; so thou cal-
 lest the *Mediterranean sea*.
 still

still the *great sea*, because the inhabitants saw no other *sea*; they that dwelt there, thought a *lake*, a *sea*, & the others thought a *little sea*, the *greatest*, and wee that know not the *afflictions* of others, call our own the *heauiest*. But O my God, that is *truely great*, that ouerflows the *channell*; that is *really* a *great affliction*, which is *aboue my strength*, but, thou, O God, art my *strength*, and then what can be *aboue it*? *Mountaines shake with the swelling*

Psal. 46.

3.

ling of thy sea, secular moun-
tains, men strong in power,
spirituall mountaines, men
strong in grace, are shaked
with afflictions; but thou
layest up thy sea in store-
houses; euen thy correcti-
ons are of thy treasure, and
thou wilt not waste thy
corrections; whē they haue
done their seruice, to hū-
ble thy patient, thou wilt
call them in againe, for,
thou giuest the Sea thy de-
cree, that the waters should
not passe thy commandemēt
All our waters shall run
into Iordan, and thy ser-
uants

Pf. 33. 7

Pf. 8. 29.

Ios. 3. 17

Ecclus.

43.24

vers. 27.

uants passed Iordā dry foot;
 they shal run into the red
 Sea (the sea of thy Sonnes
 blood) and the red sea, that
 red sea drownes none of
 thine. But, they that saile in
 the Sea, tell of the danger
 thereof; I that am yet in
 this affliction, owe thee
 the glory of speaking of it;
 But, as the Wise man bids
 me, I say, I may speak much,
 and come short; wherfore in
 sum, thou art al. Since thou
 art so, O my God, & affliction
 is a sea, too deep for vs,
 what is our refuge? thine
 arke, thy ship. In all other
 seas,

seas, in all other afflictions,
those meanes which thou
hast ordained; In this sea,
in sickness, thy Ship is thy
Physician. Thou hast made
a way in the sea, and a safe
path in the waters, shewing
that thou canst saue from all
dangers; yea, though a man
went to sea without art; yet
where I find al that, I find
this added, neuerthelesse
thou wouldest not, that the
worke of thy wisdom should
be idle. Thou canst saue
without meanes; but
thou hast tolde no man
that thou wilt: thou hast
told

Sap. 143

Act. 17.
11.

Luc. 5. 3

told euery *man*, that thou wilt not. When the Centurion beleeued the Master of the Shipp more than S. Paul, they were all opened to a great danger; this was a *preferring* of thy *meanes*, before thee, the *Author* of the *meanes*; but, my God, though thou beest euery where, I haue no promise of appearing to me, but in thy ship: thy blessed Son preached out of a ship: the *meanes* is preaching, hee did that; and the ship was a type of the Church; hee did it there.

Thou

Thou gauest Saint Paul the
lines of all them that sailed
with him; If they had not
bin in the ship with him,
the gift had not extēded
to them. Assoone as thy Son
was come out of the ship, im-
mediately there met him out
of the tombs, a man with an
uncleane spirit, and no man
could hold him, no not with
chaines. Thy Son needed
no vse of meanes; yet there
we apprehend the danger
to vs; if we leaue the ship,
the meanes; in this case,
the Physician. But as they
are ships to vs in those
seas,

Act. 27.

24.

Mar 5.2

Act. 27.
31.

seas, so is there a Ship to them too, in which they are to stay. Giue me leaue O my God, to asist my selfe with such a construction of these wordes of thy seruant Paul, to the Centurion, when the mariners would haue left the ship, Except these abide in the ship, you cannot be safe; Except they who are our ships, the Physicians, abide in that which is theirs, & our ship, the truth, and the sincere and religious worship of thee, & thy Gospel, we cannot promise
our

our selues, so good *safety*;
 for though we haue our
ship, the *Phisician*, he hath
 not his *ship*, *Religion*; And
 meanes are not meanes,
 but in their concatenation,
 as they depend, and are
 chained together. The ships
 are great, sayes thy *Apo-*
stle, but a *Helme* turnes
 them; the men are learned,
 but their *Religion* turnes
 their labors to good: And
 therefore it was a heavy
 curse, when the third part
 of the ships perished: It is
 a heavy case, where ei-
 ther all *Religion*, or true
 Re-

Iac. 3.4.

Apo. 8.9

Jo. 6. 21

Religion should forsake many of these *ships*, who thou hast sent to convey vs over these *seas*. But, O my God, my God, since I haue my *ship*, & they theirs, I haue *them*, & they haue *thee*, why are wee yet no neerer land? As soone as thy Sons *disciple* had take him into the *ship*, immediately the *ship* was at the land, whither they went. Why haue not *they* and I this *dispatch*? Euery thing is *immediatly* done, which is done when thou wouldest haue it done. Thy
pur-

purpose terminates euery
action, & what was done
before that, is vndone yet.
Shall that slacke my hope?
thy Prophet frō thee, hath
forbid it. It is good that a
man should both hope, and
quietly wait for the saluatiō
of the Lord. Thou puttst off
many iudgements, till the
last day, many passe this
life without any; and
shal not I indure the put-
ting off thy mercy for a
day? and yet, O my God,
thou puttest mee not to
that, for the assurāce of fu-
ture mercy, is present mercy.

Lam. 3.
26.

X

But

Exo. 13
21.

16. 10.

1 Reg.
19. 43.

But what is my assurance now? what is my seale? It is but a cloud; that which my Physicians call a cloud, in that, which giues them their indicatiō. But a cloud? Thy great seale to all the world, the Rain-bow, that secur'd the world for ever from drowning, was but a reflexion upon a cloud. A cloud it selfe was a pillar which guided the church, and the glory of God, not only was, but appeared in a cloud. Let me return, O my God, to the consideration of thy seruant Eliahs proceeding,

ceeding, in a time of de-
 sperat drought, he bids the
 looke towards the Sea;
 they look, and see nothing.
 He bids them againe and
 againe, *seuen times*: and at
 the *seuenth time*, they saw
 a little cloud rising out of
 the sea; and presently they
 had their desire of Raine.
Seuen dayes, O my God,
 haue we looked for this
 cloud, & now we haue it;
 none of thy *Indicatiōs* are
 frivolous; thou makest thy
 signes, seales; & thy seales,
 effects; & thy effects, conser-
 uation, & restitution, wher-

foeuer thou mayest receiue glory by that way.

19. PRAYER.

O Eternal and most gracious *God*, who though thou passedst ouer infinit millions of generatiōs, before thou camst to a creation of this world, yet when thou beganst, didst neuer intermit that *worke*, but continuedst day to day, till thou hadst perfited all the *work*, and deposed it in the *hands* & rest of a *Sabbath*, though thou haue bin pleased to
glo-

glorifie thy selfe in a long
 exercise of my *patience*,
 with an *expectatiō* of thy
declaration of thy selfe in
 this my *sicknesse*, yet since
 thou hast now of thy
 goodnesse afforded that,
 which affoordes vs some
 hope, if that be still *the*
way of thy *glory*, proceed
 in *that way*, and perfit *that*
work, and establish me in
 a *Sabath*, & rest in thee, by
 this *thy seale* of *bodily resti-*
tution. Thy *Priests* came
 vp to thee, by *steps* in the
Temple; Thy *Angels* came
 down to *Iacob*, by *steps* vpo

the ladder; we finde no
staire, by which thou thy
selfe camest to Adam in
Paradise, nor to Sodomie in
thine anger; for thou, and
thou only art able to do all
at once. But, O Lord, I am
not weary of thy pace, nor
weary of mine own pati-
ence. I prouoke thee not
with a praier, not with a
wish, not with a hope, to
more haste then consists
with thy purpose, nor
look that any other thing
should haue entred into
thy purpose, but thy glory.
To heare thy steps com-
ming

ming towards me, is the same comfort as to see thy face present with me; whether thou doe the work of a thousand yeares in a day, or extend the work of a day, to a thousand yere, as long as thou workest, it is light and comfort. Heauē it selfe is but an extention of the same ioy; & an extensio of this mercy, to proceed at thy leisure, in the way of restitution, is a manifestatio of heauen to me here vpon earth. Frō that people, to whom thou appearedst in signes, and in

X 4

Types,

Types, the Iewes, thou art departed, because they trusted in them; but from thy Church, to whō thou hast appeared in thy selfe, in thy son, thou wilt neuer depart; because we cannot trust too much in him. Though thou haue afforded me these signes of restitution, yet if I confide in them, and begin to say, all was but a natural accidēt, and nature begins to discharge her self, & she wil perfit the whole worke, my hope shall vanish because it is not in thee. If thou shoul-

shouldest take thy hand
utterly from me, & haue
nothing to do with me,
nature alone were able to
destroy me; but if thou with-
draw thy helping hand, alas
how friuolous are the
helps of nature, how impo-
tent the assistances of Art?
As therefore the morning
dew, is a pawne of the eue-
ning fatnes, so, O Lord, let
this daies cōfort be the ear-
nest of to morrows, so far as
may conforme me intirely
to thee, to what end, & by
what way soeuer thy mer-
cy haue appointed me.

X 5 20. Id

20. Id agunt.

Vpon these Indications of digested matter, they proceed to purge.

20. MEDITATION.

THough counsell seem rather to consist of spiritual parts, than action, yet action is the spirit and the soule of counsell. Counsels are not alwaies determined in Resolutions; we cannot alwaies say, *This was concluded*; actions are alwayes determined in effects; we can say *this was done*. The haue lawes their

re.

reuerence, and their maiesty, whē we see the Iudge vpō the Bench executing them. Then haue counsels of war their impressions, & their operatiōs, when we see the seale of an army set to thē. It was an ancient way of celebrating the memory of such as deserued well of the State, to afford them that kind of Scatuarie representation, which was then called *Hermes*; which was, the head & shoulders of a man, standing vpon a Cube, but those shoulders without armes and

and hands. Altogether it figured a constant supporter of the State, by his counsell: But in this Hieroglyphick, which they made without hands, they passe their consideration no farther, but that the Counsellour should bee without hand; so farre, as not to reach out his hand to forraigne tentations of bribes, in matters of Counsell, and, that it was not necessary, that the head should imploy his own hand; that the same men should serue in the execution, which assisted

sted in the counsell; but that there should not belong bands to euery head, action to euery counsell, was neuer intended, so much as in figure, and representation. For, as Matrimonie is scarce to be called Matrimony, where there is a resolution against the fruits of matrimony, against the hauiug of children, so counsels are not counsels, but illusions, where there is from the beginning no purpose to execute the determinations of those counsels. The arts and sciences are

Agust.

are most properly referred to the *head*; that is their proper *Element* and *sphere*; But yet the art of *proving*, *Logique*, & the art of *persuading*, *Rhetorique*, are deduced to the *hād*, & that expressed by a *band* contracted into a *fist*, and this by a *band* enlarged, & expanded; and euermore the *power of man*, and the *power of God* himselfe is expressed so, *All things are in his hand*; neither is God so often presented to vs, by names that carry our consideration vpon coun-
sel.

cel, as vpo executiō of coun-
cell; he oftner is called the
Lord of hosts; than by all o-
ther names, that may be
referred to the other sig-
nification. Hereby there-
fore wee take into our
meditation, the slippery
condition of man, whose
happines, in any kinde, the
defect of any one thing, cō-
ducing to that happines,
may ruine; but it must
haue all the pieces to make
it vp Without cōsel, I had
not got thus far; without
action and practise, I shold
goe no farther towards
health.

health. But what is the present necessary action? *purging:* A withdrawing, a violating of Nature, a farther weakening: O deare price, & O strange way of addition, to doe it by subtraction; of restoring Nature: to violate Nature; of procuring strength, by increasing weakenesse. Was I not sicke before? And is it a question of comfort to be asked now, did your Physicke make you sicke? Was that it that my Physicke promised, to make mee sicke? This is another step,
vpon

upon which we may
stand, and see farther into
the misery of man, the time,
the season of his Misery:
It must be done now: O
overcunning, over-watch-
full, overdiligent, and over-
sociable misery of man, that
seldome comes alone,
but then whē it may ac-
company other miseries,
& so put one another in-
to the higher exaltation, &
better heart. I am ground
even to an attenuatiō, and
must proceed to euacua-
tion, all waies to exinani-
tion and annihilation.

20. EXPOSTVLATION.

MY God, my God, the
God of Order, but yet
not of *Ambition*, who as-
signest place to euery one,
but not *contention* for place,
when shal it be thy plea-
sure to put an end to all
these *quarrels*, for *spirituall*
precedences? when shall
men leaue their vnchari-
table *disputation*, which is
to take place, *faith* or *repē-*
tance, and which, when
we cōsider *faith & works*?
The *head* and the *hand* to,
are required to a *perfit*

na.

naturall man; Connfell and
action too, to a perfit ciuill,
man; faith and works too,
to him that is perfitly spi-
rituall. But becaule it is
easily said, I beleene, & be-
caule it doth not easily lie
in prooffe nor is easily de-
monstrable by any eui-
dence taken frō my heart,
(for who sees that, who
searches those rols?) whe-
ther I doe beleene, or no, is
it not therfore, O my God,
that thou dost so frequēt-
ly, so earnestly, refer vs to
the hand, to the obseruatiō
of actions? There is a lit-
tle

Ecclus
11.4.

tle suspicion, a little imputation laid vpon ouer-tedious and dilatory counsels. Many good occasions slip away in long consultations; and it may be a degree of sloth, to be too long in mending nets, though that must be done. *He that obserueth the wind, shall not sow, and hee that regardeth the clouds, shall not reape; that is, hee that is too dilatory, too superstitious in thele obseruations, and studies but the excuse of his owne idlenes in them; But, that which the same wise and royall*
ser.

seruant of thine, sayes in
another place, all accept,
and aske no comment vp-
on it, *He becommeth poore,*
that dealeth with a slacke
hand, but the hand of the di-
ligent maketh rich; All euill
imputed to the absence, al
good attributed to the pre-
sence of the hand I know,
my God, (and I blesse
thy Name for knowing
it; for all good knowledge
is from thee) that thou
considerest the heart; but
thou takest not off thine
Eye, till thou come to
the Hand. Nay, my God,
doth

Prov. 10

4.

Psal. 24.
3.

Exo 31.
29.

doth not thy spirit intimate, that thou beginnest where we begin, (at least, that thou allowest vs to begin there) whē thou orderedst thine own answer to thine owne question, *Who shall ascend into the hill of the Lord?* Thus bee that bath cleane hands. and a pure heart? Dost thou not (at least) send vs, first to the *band*? And is not the work of their hands, that declaration of their holy zeale, in the present execution of manifest Idolaters, called a cōsecration of themselves, by thy holy

spirit? their hands are called all theſelues : for, euen counſel it ſelfe goes vnder that name, in thy Word, who knoweſt beſt how to giue right names: becauſe the counſell of the Priſts aſſiſted David, Saul ſaies, the hand of the prieſt is with David, And that which is often ſaid by Moſes, is very often repeated by thy other Prophets, Theſe and theſe things, the Lord ſpake, and the Lord ſaid, and the Lord cōmanded, not by the counſels, not by the voice, but by the hand of Moſes, and

1 Sam.
21. 29.

Leui. 8
36.

and by the hand of the prophets: Euermore we are referred for our *Evidence*, of others, and of our selves, to the hand, to action, to works. There is something before it, beleeuing; & there is something after it, suffering; but in the most eminent, & obuious, and conspicuous place, stands doing. Why the, O my God, my blessed God, in the waies of my spirituall strength, come I so slow to action? I was whipped by thy rod, before I came to consultation, to consider my state;

state; and shal I go no farther? As he that would describe a *Circle* in paper, if hee haue brought that circle within one *inch* of finishing, yet if he remoue his *compasse*, hee cannot make it vp a perfit circle, except he fall to work again, to find out the same center, so, though setting that foot of my *compasse* vpon thee, I haue gone so far, as to the consideration of my selfe, yet if I depart frō thee, my center, al is vnperfit. This proceeding to action therefore, is a re-
 Y turning

Galen.

turning to thee, and a working vpon my selfe by thy Phisicke, by thy purgatiue phisicke, a free and entire euacuation of my soule by Confession. The working of purgatiue phisicke, is violent and contrary to Nature. O Lord, I decline not this potion of confession, how euer it may be contrary to a naturall man. To take physick, and not according to the right method, is dangerous. O Lord, I decline not that method in this phisicke, in things that burthen my conscience, to make

make my cōfession to him,
into whose hands thou
hast put the power of abso-
lution, I know that *Phy-
sicke* may be made so plea-
sant, as that it may easily be
taken; but not so pleasant as
the vertue and nature of the
medicine bee extinguished;
I know, I am not submit-
ted to such a confession as
is a rack and torture of the
Conscience; but I know, I
am not exempt from all.
If it were meerly proble-
maticall, lest meerly indif-
ferēt, whether we should
take this *Phisicke*, vñ this

Galen.

Galen.

confession, or no, a great
 Phisician acknowledges
 this to haue bin his pra-
 ctise; To minister many
 things, which he was not sure
 would do good, but neuer
 any other thing, but such as
 he was sure would doe no
 harme. The vse of this spi-
 rituall Phisicke can cer-
 tainly doe no harme; and
 the Church hath alwayes
 thought that it might,
 and doubtlesse, many
 humble soules haue found
 that it hath done them
 good. I will therefore take
 the cup of saluation, and call
 upon

Psa 162

12.

upon thy name; I will fill
this cup of compunction, as
full as I haue formerly
fill'd the Cups of wordly
confections, that so I may
scape the cup of Maledicti-
on, and irrecoverable de-
structiō that depends vp-
on that. And since thy
blessed and glorious Son,
being offered in the way
to his Execution, a cup of
Stupefaction, to take a-
way the sense of his pain,
(a charity afforded to
condemned persons or-
dinarily in those places,
and times) refused that

Mar. 15
23.

Y 3

ease,

ease, and embraced the whole torment, I take not this *Cap*, but this *vessell* of mine owne *sinnes*, into my *contemplation*, and I powre them out heere according to the *Motions* of thy *holy Spirit*, and any *where*, according to the *Ordinances* of thy *holy Church*.

20. PRAYER.

O Eternall, and most gracious *God*, who hauing married *Man*, and *Woman* together, & made them

them one *flesh*, wouldest
 haue them also, to be-
 come one *soule* so, as that
 they might maintaine a
simpathy in their *affecti-*
ons, and haue a *conformity*
 to one another, in the *ac-*
cidēts of this *world*, good
 or bad, so hauing marri-
 ed this *soule* and this bo-
 dy in mee, I humbly be-
 seech thee, that my *soule*
 may look; and make her
 vse of thy mercifull pro-
 ceedings towards my bo-
 dily *restitution*, and go the
 same way to a *spirituall*. I
 am come by thy good-
 nesse,

nesse, to the vse of thine
ordinary meanes of my
body, to wash away those
peccant humors, that endā-
gered it, I haue, O Lord, a
Riuer in my *body*, but a
Sea in my *soule*, and a *Sea*
swolne into the depth of
a *Deluge*, aboue the *Sea*.
Thou hast raised vp cer-
taine *hills* in mee hereto-
fore, by which I might
haue stood safe, frō these
inundations of sinne. Euen
our *Naturall faculties* are
a *hill*, and might preserue
vs from some sinne. Edu-
cation, study, obseruation,
ex-

example, are *hills* too, and might preſerue vs from ſome. Thy Church, and thy Word, and thy Sacraments, and thine Ordinances are *hills*, about theſe; thy Spirit of Remorſe, & Compunction, and repentance for former ſin, are *hills* too, and to the top of all theſe *hills*, thou haſt brought mee heere-tofore; but this *Deluge*, this *Inundation*, is got aboute all my *Hills*; and I haue ſinned and ſinned; and multiplied ſinne to ſinne, after all theſe thy

assistances against sinne,
and where is there water
enough to wash away
this deluge? There is a red
Sea, greater then this Oce-
an; and there is a little
Spring, through which
this Ocean may powre it
selfe into that red Sea. Let
thy spirit of true contriti-
on and sorrow passe all my
sinnes through these eyes,
into the wounds of thy
Son, and I shall be cleane,
and my soule so much
better purged than my
body, as it is ordained for
better, and a longer life.

21. At.

21---Atque annuit Ille,
Qui, per eos, clamat, Linquas
iam, Lazare, lectum.

*God prospers their practise; and
hee, by them, calls Lazarus
out of his tombe, mee out of
my bed.*

21. MEDITATION.

IF man had been left
alone in this world, at
first, shall I think, that he
would not haue fallen?
If there had been no Wo-
man, would not man haue
serued, to haue been his
owne Tempter? When I
see him now, subiect to
infi-

infinite weaknesſes, fall into infinite ſinne, without any forrain tentations, ſhall I thinke, he would haue had none, if he had been alone? God ſaw that Man needed a *Helper*, if he ſhould be well but to make *Woman* ill, the *Deuill* ſaw, that there needed no *third*. When God and we were alone, in *Adā*, that was not enough; when the *Deuill* and wee were alone, in *Eue*, it was enough. O what a *Giant* is man, when he fights againſt himſelfe, & what

a Dwarfse, when he needs,
or exercises his owne as-
sistance for himselfe? If
cannot rise out of my
bed, till the *Phisician* ena-
ble me, nay I cannot tell,
that I am able to rise, till
bee tell mee so. I doe no-
thing, I know nothing of
my selfe: how little, and
how impotent a piece of
the world, is any Man a-
lone? & how much lesse
a piece of *himselfe* is that
Man? So little, as that
whē it fals out, (as it fals
out in some cases) that
more misery, and more

oppression, would be an ease to a man, hee cannot giue himselfe that miserable addition, of more misery; A man that is pressed to death, and might be eased by more weights, cannot lay those more weights vpon himselfe: Hee can sin alone, and suffer alone, but not repent, not be absolved, without another. Another tells mee, I may rise, and I doe so. But is euery raising a preferment? or is euery present preferment a station? I am readier to fall to the Earth now

now I am vp, then I was
when I lay in the bed: O
peruerse way, irregular mo-
tion of Man; euen rising it
selfe is the way to Ruine.
How many men are rai-
sed, and then doe not fill
the place they are raised
to? No Corner of any
place can be emptie, there
can be no vacuitie; If that
Man do not fill the place,
other men wil; complaints
of his insufficiency will
fill it; Nay, such an abhor-
ring is there in Nature, of
vacuitie, that if there bee
but an imagination of not
filling

filling, in any man, that which is but *imagination* neither will *fill* it, that is, *rumour* and *voice*, and it will bee *ginen out*, (vpon no ground, but *imagination*, and no man knows, *whose imagination*) that he is *corrupt* in his place, or *insufficiēt* in his place, and another *perpared* to *succeed* him in his place. A man *rises*, sometimes, and *stands not*, because hee doth not, or is not beleeued to *fill* his place; and sometimes he *stands not*, because hee *ouer-fills* his place:

place: He may bring so much *vertue*, so much *iustice*, so much *integritie* to the place as shall *spoil* the place, *burthen* the place; his *integritie* may be a *Libell* vpon his *Predecessor*, and cast an *infamy* vpon him; and a *burden* vpon his *successor*, to proceed by *Example*, and to bring the place it selfe, to an *vnder-value*, and the *market* to an *uncertainty*. I am *up*, & I seeme to *stand*, and I goe *round*, and I am a new *Argument* of the new *Philosophy*,

phy, that the *earth* moues round; why may I not beleue, that the *whole earth* moues in a round motion, though that seeme to me to *stand* when as I seeme to *stand* to my company, and yet am carried, in a giddy, and circular motion, as I *stand*? Man hath no center, but misery, there and onely there, he is fixt, and sure to find himselfe. How little soeuer he be raised, he moues, and moues in a circle giddily; and as in the *Heauens*, there are but a few circles, that

that go about the whole world, but many *Epicycles*, and other lesser *Circles*, but yet *Circles*, so of those men, which are raised, and put into *Circles*, few of them moue from place to place, and passe through many and beneficiall places, but fall into little *Circles*, and within a step or two, are at their end, and not so well, as they were in the *Center*, from which they were raised. Euery thing serues to exemplifie, to illustrate mans misery; But I neede
goe

goe no farther, than my
selfe; for a long time, I
 was not able to *rise*; At
 last, I must be *raised* by o-
 thers; and now I am *up*,
 I am ready to *sinke lower*
 than before.

21. EXPOSTVLATION.

MY God, my God, how
 large a *glasse* of the
 next *World* is *this*? As
 wee haue an *Art*, to cast
 from one *glasse* to ano-
 ther, and so to carry the
Species a great way off, so
 hast thou, that way,
 much more; wee shall
 haue

my haue a resurrection in hea-
 I en; the knowledge, of
 At that thou casted by ano-
 o- ther glasse vpon vs here;
 pp, we feele that wee haue a
 per resurrection from sin, and
 that by another glasse
 i. too; wee see wee haue a
 Resurrection of the body,
 w from the miseries and ca-
 he lamitis of this life. This
 As Resurrection of my body;
 aft shewes mee the Resur-
 o- rection of my soule; and
 he both heere seuerally, of
 so both together heereafter.
 y; Since thy Martyrs vnder
 all the altar, presse thee with
 ue their

their solicitation for the
Resurrection of the bodie
to glory, thou wouldest
pardon mee, if I should
presse thee by Prayer, for
the accomplishing of this
Resurrection, which thou
hast begun in mee to
health. But, O my God, I do
not aske, where I might
aske amisse, nor beg that
which perchance might
be worle for me. I haue
a Bed of sinne; delight in
sinne, is a bed; I haue a
grauē of sinn; sencelesnesse
in sin, is a graue; & where
Lazarus had been foure
dayes,

dayes, I haue been *fiftie*
yeares, in this *putrification*;
Why dost thou not call
me, as thou diddest him, *Joh. 11.*
with a loud voice, since my *14.*
Soule is as dead as his Bo-
dy was? I need thy thun-
der, O my God; thy *musicke*
will not serue me. Thou
hast called thy seruants,
who are to worke vpon
vs, in thine *Ordinance*, by
all these lowd Names,
Winds, and *Chariots*, and
fals of waters; where thou
wouldest be heard, thou
wilt be heard. When thy
Son concurred with thee,
to

Jo. 12,
28.

Mat. 27
49. 50.

to the making of Man,
there it is but a *speaking*,
but a *saying*; There, *O blef-*
sed and glorious Trinitie,
was none to *heare*, but
you *three*, and you easily
heare one another, because
you say the *same things*.
But when thy Son came
to the worke of *Redemp-*
tion, thou *spakest* and they
that heard it tooke it for
thunder; and thy Son him-
selfe *cried with a loud voice*
vpon the *Crosse*, twice; as
he, who was to prepare
his *cōming*, *Iohn Baptist*,
was the *voice of a cryer*,
and

and not of a *whisperer*.
 Still, if it be *thy voice*, it is
 a *loud voice*; These words
 saies thy *Moses*, Thou spo-
 kest with a *great voice*, and
 thou addest *no more*, sayes
 hee there; That which
 thou hast said, is *euident*,
 & it is *euident*, that none
 can speake so *loud*; none
 can bind vs to heare *him*,
 as we must *thee*. The most
 high vttered his *voice*: What
 was his *voice*? The Lord
 thundred from *heauen*, it
 might be heard; But this
 voice, *thy voice*, is also a
mighty voice; not onely

Dent. 5.
22.

2. Sam.
23. 14.

Psal. 68.
33.

Z

might

mightie in power, it may be heard, nor mighty in obligation, it should be heard, but mighty in operation, it will be heard: and therefore hast thou bestowed

Psal. 29, a whole *Psalme* vpon vs to lead vs to the consideration of thy voice. It is such a voice, as that thy Sonne saies, the dead shal heare it: & thats my state; And why O God, dost thou not speake to me, in that effectual loudnes? S. Iohn heard a voice, and he turned about to see the voice: sometimes we are too curious of the

in.

instrument, by what man
 God speaks; but thou spea-
 kest lowdest, when thou
 speakest to the heart. There
 was silence, and I heard a
 voice, saies one, to thy ser-
 uant Iob. I hearken after
 thy voice, in thine ordinan-
 ces, and I seeke not a whi-
 spering in Conuēticles; but
 yet, O my God, speak louder,
 that so, though I do heare
 thee now, thē I may heare
 nothing but thee. My sinnes
 crie aloud; Cains murther
 did so; my afflictions crie
 aloud; The floods haue lif-
 tēd vp their voice, (and wa-

Iob. 4. 16

Psal. 93.
3 4.

Eccles.
8.8.

ters are afflictions) but thou,
O Lord, art mightier, than
the voice of many waters;
than many temporall, ma-
ny spirituall afflictions, tha
any of either kinde; and
why dost thou not speak
to me in that voice? what is
man, & whereto serueth he?
What is his good and what is
his euill? My bed of sinne is
not euill, not desperatly
euil, for thou dost call me
out of it; but my rising
out of it is not good, not
perfirly good if thou call
not louder, and hold mee
now I am vp, O my God,
I

I am afraid of a fearefull application of those words, *when a man hath done, then he beginneth;* when his body is vnable to sin, his sinfull memory sins ouer his old sinnes againe; and that which thou wouldest haue vs to remember for cōpunction, wee remember with delight. *Bring him to mee in his bed, That I may kill him* sayes Saule of Dauid; Thou hast not sayd so, that is not thy voyce.

Ioash his owne seruants slew him, when hee was

1bidu.7.

*1Sam.
26.15.*

*2 Chro.
26.25*

Z3 sicke

Amos
3.12.

sick in his bed; Thou hast not suffered that, that my servants should so much as neglect me, or be weary of me in my sickness. Thou threatnest; that as a shepherd takes out of the mouth of the Lyon, two legs, or a piece of an eare, so shall the children of Israel, that dwell in Samaria, in the corner of a bed, and in Damascus, in a couch be taken away: that euen they that are secure from danger, shal perish; How much more might I, who was in the bed of death, die? But thou hast
not

not so dealt with me. As
 they brought our sick persons
 in beds that thy servant Pe-
 ters shadow might over-sha-
 dow them; thou hast, O my
 God, over-shadowed me,
 refreshed me, but when
 wilt thou do more? when
 wilt thou do all? when
 wilt thou speake in thy
 loud voice? when wilt thou
 bid me take up my bed &
 walke? As my bed is my
 affections, when shall I
 beare them so as to sub-
 due them? As my bed is
 my afflictions, when shall
 I beare them so, as not to

Act. 5.
 15.

Ma 9.6

murmure at them? when shall I take vp my bed and walke? not lie downe vpon it, as it is my pleasure, not sinke vnder it, as it is my correction? But O my God, my God, the God of all flesh, & of all spirit too let me be content with that in my fainting spirit, which thou declarest in this decayed flesh, that as this body is content to sit still, that it may learne to stand, & to learne by standing to walke, & by walking to trauell, so my soule by obeying this thy voyce
of

of rising, may by a farther
and farther growth of thy
grace proceed so, and bee
so established, as may re-
moue all *suspitions*, all
iealousies betweene thee
and mee, and may speake
and heare in such a voice,
as that still I may bee
acceptable to thee and
satisfied from thee?

21. PRAYER.

O Eternall and most
gracious God, who
hast made *litte things* to
signifie *great* & conuaid
the *infinite merits* of thy

Z 5

Sonne

Son in the water of Baptisme, and in the Bread and wine of thy other Sacrament, vnto vs, receiue the sacrifice of my humble thanks, that thou hast not onely afforded me, the ability to rise out of this bed of wearines & discomfort, but hast also made this bodily rising, by thy grace, an earnest of a second resurrection from sin, and of a third, to everlasting glory. Thy Sonne himselfe, alwayes infinite in himselfe, and incapable of addition, was yet pleased

sed to grow in the *virgins*
wombe, and to grow in
stature, in the sight of *men*.
Thy good purposes vpon
me, I know, haue their
determination and *perfecti-*
on, in thy holy will vpon
me; there thy *grace* is, and
there I am *altogether*; but
manifest them so vnto
me, in thy *seasons*, and in
thy *measures* and *degrees*,
that I may not only haue
that *comfort* of knowing
thee to be *infinitely good*,
but that also of finding
thee to be euery day *better*
and *better* to me: and
that

that as thou gauest *Saint Paul*, the *Messenger of Satan*, to humble him so for my *humiliation*, thou maiest giue me *thy selfe*, in this knowledge, that what *grace* soeuer thou afford me to day, yet I shold *derish to morrow*, if I had not had to *morrowes grace too*. Therefore I begge of thee my *daily bread*, and as thou gauest me the *bread of sorrow* for many dayes, and since the *bread of hope* for some; and this day the *bread of possessing*, in rising by that strength, which thou

thou the God of al^l strength
 hast infused into me, so,
 O Lord, continue to me
 the bread of life; the spiritu-
 al bread of life, in a faithful
 assurance in thee; the sa-
 cramentall bread of life, in
 a worthy receiuing of
 thee; and the more real^e
 bread of life, in an euer-
 lasting union to thee, I
 know, O Lord that
 when thou hast created
 Angels, and they saw
 thee produce soules, and
 fish, and beasts, and
 wormes, they did not im-
 portune thee, and say
 shall

Shall we haue no better
Creatures than these, no
better *Companions* than
these; but staied thy lei-
sure, & then had man de-
liuered ouer to the, not
much inferiour in na-
ture to themselues. No
more doe I, O *God*,
now that by thy *first*
mercy, I am able to rise,
Importune thee for pre-
sent confirmation of
health; nor now, that
by thy *mercy*, I am
brought to see, that thy
correction hath wrought
medicinally vpon mee,
presume

presume I vpon that *spirituall strength* I haue; but
as I acknowledge, that
my *bodily strength* is sub-
iect to euery puffle of wind,
so is my *spirituall strength*
to euery blast of *vanity*.
Keepe me therefore still,
O my gracious God, in
such a *proportion* of both
strengths, as I may still
haue something to thank
thee for, which I haue re-
ceiued, and still something
to pray for, and aske at
thy hand.

22. Sit morbi fomes tibi cura;

The Physicians consider the root and occasion, the embers and coales, and fuell of the disease, and seek to purge or correct that.

22. MEDITATION.

HOW ruinous a farme hath man taken, in taking himselfe? how ready is the house euery day to fall downe; how is all the ground ouerspread with weeds, all the body with diseases? where not only euery turfe, but euery stone beares weedes; not onely

onely euery *muscle* of the
flesh, but euery *bone* of the
body, hath some *infirmity*;
 euery little *flint* vpon the
face of this *soile*, hath
 some *infectious weede*, eue
 ry *tooth* in our *head*, such a
paine, as a *constant man* is
 afraid of, & yet ashamed
 of that *feare*, of that *sense*
 of the *paine*. How *deare*,
 and how *often* a *rent doth*
 man pay for his *farme*? he
 payes *twice a day*, in
 double *meales*, and how
 little time he hath to *raise*
 his *rent*? How many *bo*
ly dayes to call him from
 his

his labour? Every day is halfe holy-day, halfe spent in sleep. What reperation and subsidies, & contributions he is put to, besides his rent? What medecines besides his dyet? & what Inmates he is faine to take in, besides his own family, what infectious diseases frō other men. Adam might haue had Paradise for dressing and keeping it; & then his rent was not improved to such a labour, as would haue made his brow sweat; & yet he gaue it ouer, how far greater a
rent

rent doe we pay for this
 farme, this body, who pay
 our selues, who pay the
 farme it selfe, and cannot
 liue vpon it? Neither is
 our labour at an end, w^hē
 we haue cut down some
 weed, as soone as it sprung
 vp, corrected some violēt
 and dangerous accidēt of
 a disease, which would
 haue destroyed speedily;
 nor w^hē we haue pulled
 vp that weed frō the very
 root, recovered entirely &
 soundly, frō that particular
 disease; but the whole
 ground is of an ill nature,
 the

the whole soile ill disposed; there are inclinatio^{ns}, there is a propensnesse to diseases in the body, out of which without any other disorder, diseases wil grow, & so we are put to a continuall labour vpon this *farme*; to a continuall study of the whole complexi^{on} and constitution of our body. In the distempers & diseases of soiles, sourenes, drines, weeping, any kinde of barrennes, the remedy & the *physicke*, is, for a great part; sometimes in themselves; sometime the very
situation

situation relceues them,
the hanger of a hill, will
purge and vent his own
malignant moisture; & the
burning of the vpper
surfe of some ground (as
bealtb from cauterizing)
puts a new and a vigorous
youth into that soile, and
there rises a kind of Phæ-
nix out of the ashes, a fruit-
fulness, out of that which
was barren before, & by
that, which is the barren-
nes of all, ashes. And wher
the ground cannot giue it
selfe Physicke, yet it re-
ceiues Physicke from o-
ther

ther grounds, from other
soiles, which are not the
worſe, for hauing con-
tributed that help to the,
from *Marle* in other *hils*,
or frō *ſlimy ſand* in other
ſhores: grounds help them-
ſelues, or hurt not other
grounds, frō whence they
receiue helpe, But I haue
taken a *farme* at this *hard*
rent, & vpon thoſe *beauy*
couenāts, that it can afford
it ſelfe no helpe; (no part
of my *body*, if it were cut
off, would cure another
part; in ſome caſes it
might preſerue a ſound
part,

her part, but in no case reco-
the (er an infected) and, if
on- my body may haue any
ne, bick, any medicine from
ls, another body, one man frō
er the flesh of another man
n. (as by Mummy, or any
er such composition,) it must
y bee from a man that is
e dead, and not, as in other
d soils, which are neuer the
y worse for contributing
l their Marle, or their fat
t lime to my ground, There
is nothing in the same
man, to help man, nothing
in mankind to help one an-
other, (in this sort, by way
of

of *Physicke*) but that hee
who *ministers* the *helpe*, is
in as ill case, as he that
receiues it would haue
beene, if he had not had
it; for he, from whose *body*
the *Phisicke* comes, is
dead. When therefore I
tooke this *farme*, vnder-
tooke this *body*, I vnder-
tooke to *draine*, not a *ma-
rish*, but a *mote*, where
there was, not water
mingled to offend, but all
was *water*; I vndertooke
to *perfume* *dung*, where
no one part, but all was
equally *vnfanory*; I vnder-
tooke

rooke to make such a thing wholesome, as was not poison by any manifest quality, intense heat, or cold, but poison in the whole substance and in the specificke forme of it. To cure the sharpe accidents of diseases, is a great worke; to cure the disease it selfe, is a greater; but to cure the body, the root, the occasiō of diseases, is a worke reserved for the great Physitian, which hee doth neuer any other way, but by glorifying these bodies in the next world.

Ab

22.Ex-

22 EXPOSTULATION.

MY God, my God, what
am I put to, when
I am put to *consider*, and
put off, the *root*, the *fuell*,
the *occasion* of my *sicknes*?
What *Hypocrates*, what
Galen, could shew mee
that in my *body*? It lyes
deeper than so; it lies in
my *soule*: and deeper than
so; for we may wel con-
sider the *body*, before the
soule came, before *inani-*
mation, to be without *sinn*;
& the *soule* before it come
to the *body*, before that in-
fection,

fection, to be without sinne;
sinne is the root, and the
fuell of all sickness, and yet
that which destroies body
and soule, is in neither, but
in both together; It is in the
union of the body & soule;
and, O my God, could I pre-
uent that, or can I ^{sinne}
that? The root, and the
fuell of my sickness, is my
sinne; my actuall sin; but
euen that sinne hath ano-
ther root, another fuell, ori-
ginall sin; and can I deuest
that? Wilt thou bid me
to seperate the leuen, that
a lump of dow hath re-

Leu. 5. 2

Nm.
15. 22.

ceiued, or the salt, that the water hath contracted, from the sea? Dost thou looke, that I should so looke to the fuell, or embers of sinne, that I neuer take fire? The whole world is a pile of fagots, vpon which we are laid, & (as though there were no other) wee are the bellows. Ignorance blowes the fire, He that touched any vnCLEAN thing, though he knew it not, became vnCLEAN, & a sacrifice was required (therefore a sin imputed) though it were done in ignorance.

rance? Ignorance blowes
 this coale, but the knowledg
 much more; for, there are
 that know thy iudgements,
 and yet not only do, but haue
 pleasure in others, that doe
 against the. Nature blows
 this coale; By nature we are
 the children of wrath: and
 the Law blowes it, thy
 Apostle Saint Paul, found,
 That Sinne tooke occasion
 by the Law, that there-
 fore because it is forbid-
 den, we do some things.
 If wee breake the Law,
 wee sinne; Sinne is the
 transgression of the Lawe;

Rom. 1.
 32.

Eph. 2. 3

1 Jo. 3. 4.

Aa 3

And

Rom. 7

23.

. I. cor. 7

Jer. 67.

7. 26.

Iacob 1

14.

. I. cor. 1

And sinne it selfe becomes a
 Law in our members. Our
 fathers haue imprinted
 the seed, infused a spring
 of sin in vs: As a fountaine
 casteth out her waters, we
 cast out her wickednes; but
 we haue done worse than our
 fathers: Wee are open to
 infinite tentations, and yet,
 as though we lacked, we
 are tempted of our own lusts.
 And not satisfied with
 that, as though we were
 not powerfull enough, or
 cunning enough, to demo-
 lish, or undermine our
 selves, whene our selues
 haue

haue no pleature in the
sinne, we sinne for others
sakes. When *Adam* sinned
for *Eues* sake, and *Salomon*
to gratifie his wiues, it
was an *uxorious* sinne:
when the *Iudges* sinned
for *Iezabels* sake, and *Iaob*
to obey *Dauid*, it was an
ambitious sin: when *Pilat*
sinned to humour the peo-
ple, and *Herod* to giue
farther contentment to the
Iewes, it was a popular sin:
Any thing serues, to occa-
sion sinne, at home, in my
bosome, or abroad, in my
marke, & ayme; that which

Gen. 3. 6.

1. Reg.

11. 3.

1 Reg. 21

1 Par.

22. 3.

Lnc. 23.

23.

Act 12.

3.

Eph. 4.
3. 2.

2 Cor.
5. 7.

I am, & that which I am
not, that which I would be,
proues coales and embers,
and fuel, and bellows to
sinne; and dost thou put
me, O my God, to discharge
my selfe, of my selfe, be-
fore I can be well? When
thou bidst mee to put off
the old Man, dost thou
meane not only my old
habits of actuall sinne, but
the oldest of all, originall
sin? When thou bidst me
purge out the leauen, dost
thou mean, not only the
fowrenesse of mine own
ill contracted customes,
but

but the innate *tincture* of
sin, imprinted by Nature?
How shall I doe that
which thou requirest,
& not *falsifie* that which
thou hast said, that sin is
gōe ouer al? But, O my God,
I presse thee not, with
thine owne text, without
thine owne cōment, I know
that in the state of my bo-
dy, which is more *discer-*
nible, thā that of my soule,
thou doest *effigiate* my
Soule to me. And though
no *Anatomist* can say, in
dissecting a body, here lay
the coale, the fuell, the

occasion of all bodily diseases, but yet a man may haue such a knowledge of his owne constitution, and bodily inclination to diseases, as that hee may prevent his danger in a great part: so though we cannot assigne the place of originall sin, nor the nature of it so exactly, as of actuall, or by any diligence deuest it, yet hauing washed it in the water of thy Baptisme, wee haue not only so cleansed it, that we may the better looke vpon it, and discern it, but

but so weakned it, that howsoeuer it may retain the former nature, it doth not retaine the former force, and though it may haue the same name, it hath not the same venom.

22. PRAYER.

O Eternall and most gracious God, the God of security, and the enemy of security too, who woldest haue vs alwaies sure of thy loue, and yet wouldest haue vs alwayes doing something for it,

it, let me alwayes so apprehend thee, as present with mee, and yet so follow after thee, as though I had not apprehended thee. Thou enlargest *Ezechias* lease for fifteen yeres; thou renewest *Lazarus* his lease, for a time, which we know not: But thou didst neuer so put out any of these fires, as that thou didst not rake vp the embers, and wrap vp a future mortality in that body, which thou hadst the so repriued. Thou proceedest no otherwise in our soules,

soules, O our good, but fear-
 full God: thou pardonest
 no sin so, as that that sin-
 ner can sin no more; thou
 makest no man so accep-
 table, as that thou makest
 him *impeccable*. Though
 therefore it were a *diminu-*
tion of the largenes, & de-
 rogatory to the fulnesse of
 thy mercy, to locke backe
 vpon those finnes which
 in a true *repētance*, I haue
 buried in the wounds
 of thy Sonne, with a
iealous or *suspicious* eye, as
 though they were now
 my finnes, when I had so
 trans-

transferred them vpon
thy Sonne, as though they
could now bee raised to
life againe, to condemne
me to death, when they
are dead in him, who is
the fountaine of life; yet
were it an irregular anti-
cipatiō, and an insolent pre-
sumptiō, to think that thy
present mercy extended to
all my future sins, or that
there were no embers, no
coales of future sinnes left
in me. Temper therefore
thy mercy so to my soule,
O my God, that I may
neither decline to my
faint.

faintnesse of spirit, in sus-
 pecting thy mercy now,
 to be lesse hearty, lesse sin-
 cere, than it vses to be, to
 those who are perfectly re-
 conciled to thee, nor pre-
 sume so of it, as either to
 thinke this present mercy
 an antidote against all poi-
 sons, and so expose my self
 to tentations, vpon confi-
 dence that this thy mercy
 shall preserue me, or that
 when I doe cast my selfe
 into new sins, I may haue
 new mercy at any time, be-
 cause thou didst so easily
 afford me th.

23. --Me-

23---Metusque, Relabi.

*They warne me of the fearefull
danger of relapsing.*

22. MEDITATION.

IT is not in mans body,
as it is in the Citie, that
when the bell hath rung,
to couer your fire, & take
vp the embers, you may lie
down, & sleep without
feare. Though you haue
by phisick and dyet, raked
vp the embers of your dis-
ease, stil there is a feare of
a relapse; and the greater
danger is in that. Euen in
plea.

pleasures; and in paines, there is a *proprietary*, a *meum & tuum*; and a man is most affected with that pleasure which is *his*, *his* by former enioying and experience, and most intimidated with those paines which are *his*, *his* by a wofull sense of the, in former afflictions. A *couetous person*, who hath preoccupied all his senses, filled all his capacities, with the *delight* of gathering, wonders how any man can haue any taste of any pleasure in any open-

opennesse, or liberalitie; So
also in *bodily paines*, in a
fit of the *stone*, the Patient
wonders why any man
should call the *Gout* a
paine: And he that hath
felt neither, but the *tooth-*
ach, is as much afraid of a
fit of that, as either of the
other, of either of the o-
ther. *Diseases*, which we
neuer felt in our selues,
come but to a *compassion*
of others that haue indu-
red them; Nay, *compassion*
it selfe, comes to no great
degree, if we haue not felt
in some *proportion*, in our
selues,

selues, that which we la-
 ment and condole in an
 other. But whē we haue
 had those torments in
 their exaltation, our selues,
 wee tremble at Relapse.
 When we must pant tho-
 rough al those fiery heats,
 and saile thorow al those
 ouerflowing sweats, when
 we must watch through
 all those long nights, and
 mourne through all those
 long daies (daies & nights,
 so long as that Nature her
 selfe shall seeme to bee
 perueried, and to haue put
 the longest day, & the lon-
 gest

gest night, which shold be
six months a sunder, into
one naturall, vnnaturall
day) whē we must stand
at the same bar, expect the
return of Physicians from
their cōsultations, and not
be sure of the same ver-
dict, in any good Indicati-
ons, when we must goe
the same way ouer again,
and not see the same issue,
this is a state, a condition, a
calamity, in respect of
which, any other sicknes
were a conualescence, and
any greater, lesse. It addes
to the affliction, that re-
lapses

lapses are, (and for the most part iustly) imputed to our *selues*, as occasioned by some *disorder* in vs; & so we are not only *passiue*, but *active*, in our owne *ruine*; we doe not only stand vnder a *falling house*, but *pull* it downe vpon vs; and we are not only *executed*, (that implies *guiltinesse*;) but wee are *executioners*, (that implies *dishonor*;) and *executioners of our selues*, (and that implies *impietie*.) And wee fall from that comfort which we might haue

haue in our first sicknes,
from that meditation; *Alas,*
how generally miserable is
man, and how subiect to dis-
eases, (for in that it is
some degree of comfort,
that wee are but in the
state common to all) wee
fall, I say, to this discomfort
and selfe accusing, & selfe
condemning; *Alas, how vn-*
provident, and in that, *how*
vnthankfull to God and his
instruments am I in making
so ill vse of so great benefits,
in destroying so soone, so long
a worke, in relapsing, by my
disorder, to that from which
they

they had deliuered me; and
 so my meditation is feare-
 fully transferred frō the
 body to the mind, & from
 the consideration of the
 sicknes, to that sinne, that
 sinful carelesnes, by which
 I haue occasioned my re-
 lapse. And amongst the
 many weights that aggra-
 uate a *relapse*, this also is
 one, that a *relapse* pro-
 ceeds with a more vio-
 lent dispatch, and more
 irremediably, because it
 finds the country weakned,
 & depopulated before. Vp-
 on a *sicknes*, which as yet
 ap-

appeares not, wee can scarce fix a *feare*, because wee know not what to *feare*; but as *feare* is the *busiest*, and *irkfome*st *affection*, so is a *relapse*; which is still *ready to come*) into that, which is but newly gone, the *neerest* *object*, the *most immediate* exercise of that *affection* of *feare*.

23. EXPOSTVLATION.

MY God, my God, my God, thou mightie Father; who hast bin my Physician; Thou glorious Son,

Son, who hast bin my phisicke; thou blessed Spirit, who hast prepar'd and applyed all to me, shal I alone be able to ouerthrow the worke of all you, and relapse into those spirituall sicknesses, from which infinit mercies haue with drawne mee? Though thou, O my God, haue filled my measure with mercy; yet my measure was not so large, as that of thy whole people, the Nation, the numerous and glorious Nation of Israel; and yet how often, how

B b

often

often did they fall into *relapses*? And then, where is my *assurance*? How easily thou passedst ouer many other sins in them, and how vehemently thou insistedst in those, into which they so often *relapsed*; those were their *murmurings* against thee, in thine *Instruments*, and *Ministers*, and their turnings vpon other gods, and embracing the *Idolatry* of their neighbors. O my God, how slipperie a way, to how irrecoverable a bottome, is *murmuring*?

ring? and how neere thy
selfe he comes, that mur-
mures at him, who comes
from thee? The Magistat
is the garment in which
thou apparellest thy selfe;
and he that shoots at the
cloathes, cannot say, hee
meant no ill to the man.
Thy people were fearefull
examples of that; for, how
ofte did their murmuring
against thy Ministers, end
in a departing from thee?
when they would haue
other officers, they would
haue other gods; and still
to dayes murmuring, was

to morrowes Idolatry; As
their murmuring induced
Idolatry, and they relapsed
often into both; I haue
found in my selfe, O my
God, (O my God, thou
hast found it in me, and
thy finding it, hath she-
wed it to me) such a trā-
migration of sin, as makes
me afraid of relapsing too.
The soule of sin, (for wee
haue made sinne immor-
tall, and it must haue a
soule) the soule of sinne, is
disobedience to thee; and
when one sinne hath bin
dead in mee, that soule
hath

hath passed into another sinne. Our youth dies, and the sinnes of our youth with it; some sinnes die a violent death, and some a naturall; pouertie, penury, imprisonment, banishment, kill some sinnes in vs, and some die of age; many waies we become unable to do that sin, but still the soule liues, and passes into another sinne; and that, that was licentiousnesse, growes ambition, and that comes to in deuotion, and spirituall coldnesse; wee haue three

B b 3 liues,

lives, in our state of sinne;
and where the sinnes of
youth expire, those of our
middle yeres enter, & those
of our age after them.
This Transmigration of
sinne, found in my selfe,
makes mee afraid, O my
God, of a relapse: but the
occasion of my feare, is
more pregnant than so;
for, I haue had, I haue
multiplied relapses already.
Why, O my God, is a re-
lapse so odious to thee?
Not so much their mur-
muring, & their idolatry, as
their relapsing into those
sinnes,

sinnes, seemes to affect thee, in thy disobedient people. *They limited the*

*Psal. 78.
41.*

holy One of Israel, as thou complainest of them: That was a murmuring; but before thou chargest the with the fault it selfe, in the same place, thou chargest them, with the iterating, the redoubling of that fault, before the fault was named; How oft did they prouoke mee in the wilderness; and grieue me in the Desert? That which brings thee to that exasperation against them, as

B b 4

to

Num. 14
22.

Ios. 23.
12.

to say, that thou wouldest
breake thine owne oath, ra-
ther than leaue them vn-
punished, (They shall not see
the land, which I swore vnto
their fathers (was because
they had tempted thee tenne
times, infinitely; vpon that,
thou threatnest with that
vehemency, if you doe in any
wise goe back, know for a
certainty, God will no more
drive out any of these nations
from before you; but they
shall be snares, & traps vn-
to you, and scourges in your
sides, & thorns in your eyes,
till yee perish. No tongue,
but

but thine owne, O my
God, can expresse thine
indignation, against a
Nation relapsing to Idola-
try. Idolatry in any Nati-
on is deadly, but when the
disease is complicated with
a relapse (a knowledge and
a Profession of a former
recovery) it is desperate:
And thine anger works,
not onely where the evi-
dence is pregnant, and
without exception, (so
thou saiest, when it is said,
That certaine Men in a
Citie, haue withdrawne o-
thers to Idolatry, and that

Deut. 23
12.

7 of. 22.
11.

1. 12.

inquiry is made, and it is found true, the citie, and the inhabitants, and the cattell are to bee destroyed) but where there is but a suspicion, a rumour, of such a relapse to Idolatry, thine anger is awakened, and thine indignation stirred. In the gouernmēt of thy seruant Iosua, there was a voice, that Ruben & Gad, with those of Manasseh, had built a new Altar. Israel doth not send one to enquire; but the whole Congregation gathered to go vp to warre against them; and there

there went a prince of euery Tribe : And they obieſt to them, not ſo much their preſent declination to Idolatry, as their relapſe ; is the iniquity of Peor too little for vs ? An idolatry formerly committed, & puniſhed with the ſlaughter of twenty foure thouſand delinquents. At laſt Reuben, & Gad ſatisfie them, that that altar was not built for Idolatry, but built as a paterne of theirs, that they might thereby profeſſe themſelues to be of the ſame profeſſion, that they were;

Num. 25

4.

were; and so the *Army* returned without blood. Euen where it comes not so far, as to an *actuall* relapse into *Idolatry*, thou, O my *God*, becomest sensible of it; though thou, who seest the heart all the way, preuentest all *dangerous effects*, where there was no *ill meaning*, how euer there were occasion of *suspitious rumors*, giue to thine *Israel*, of relapsing. So odious to thee, & so *aggrauating* a weight vpon sin, is a *relapse*. But, O my *God*, why is it so?

so odious? It must be so, because he that hath sinned, and then repented, hath weighed God and the Devil in a ballance; he hath heard God and the Devil plead; & after hearing, given iudgment on that side, to which he adheres, by his subsequent practise; if he returne to his sinne, he decrees for Satan, he prefers sin before grace, & Satan before God; & in contempt of God, declares the precedency for his aduersarie: and a contempt wounds deeper than an iniury; a

Tertull.

re-

relapse deeper, than a blasphemy. And when thou hast told mee, that a relapse is more odious to thee, need I aske why it is more dangerous, more pernicious to me? Is there any other measure of the greatnesse of my danger, than the greatnes of thy displeasure? How fitly, and how fearefully hast thou expressed my case, in a storme at sea, if I relapse? (They mount up to heauen, and they goe downe againe to the depth:) My sicknesse brought me to thee in re-
pen-

Psa. 107
26.

penitance, and my relapse
hath cast me farther from
thee: The end of that man
shall be worse than the begin-
ning sayes thy Word, thy
Sonne; My beginning was
sicknes, punishment for sin;
but a worse thing may fol-
low, sayes he also, if I sinne
again: not onely death,
which is an end, worse
than sicknes, which was
the beginning, but Hell,
which is a beginning
worse than that end. Thy
great servant denied thy
Son, and he denied him a-
gain; but all before repen-
tance;

Mat. 12

45.

Joh. 8. 14

Mar. 1.

70.

tance, here was no relapse. O, if thou hadst euer re-admitted *Adam* into *Paradise*, how abstinently would he haue walked by that tree? and would not the *Angels*, that fell, haue fixed themselves vp on thee, if thou hadst once re-admitted them to thy sight? They neuer relapsed; If I doe, must not my case be as desperate? Not so desperat, for, as thy maiestie, so is thy mercy, both infinite: and thou who hast commanded mee to pardon my brother seuentie seuen

Ecclus, 2
18.

seuen times, hast limited
thy selfe to no number. If
death were ill in it selfe,
thou wouldst neuer haue
raised any dead man, to life
again, because that man
must necessarily die again.
If thy mercy, in pardoning,
did so farre aggravat a re-
lapse, as that there were
no more mercie after it,
our case were the worse
for that former mercy; for
who is not vnder, euen a
necessity of sinning, whilst
hee is heere, if wee place
this necessitie in our own
infirmity, and not in thy
Decree?

Decree? But I speake not this, O my God, as preparing a way to my Relapse out of presumption but to preclude all access of desperation; though out of infirmity, I should Relapse.

23. PRAYER.

O Eternall and most gracious God, who though thou beest ever infinite, yet enlargest thy selfe by the number of our prayers, and takest our often petitions to thee, to be an addition to thy glory,
and

and thy greatnes, as euer
vpon all occasions, so
now, O my God, I come
to thy Maiesty with two
prayers, two supplications. I
haue meditated vpon the
ielousie, which thou hast
of thine own honour, and
considered, that nothing
come neerer a violating of
that honour, neerer to the
nature of a scorne to thee,
then to sue out thy Par-
don, & receiue the scales of
reconciliation to thee, and
then returne to that sinne,
for which I needed, and
bad thy pardon before. I
know

know that this comes too neere, to a making thy holy Ordinances, thy Word, thy Sacraments, the Seales, thy Grace, Instruments of my Spiritual Fornications. Since therefore thy Correction hath brought me to such a participation of thy selfe, (thy selfe, O my God, cannot be parted) to such an intire possession of thee, as that I durst deliuer my selfe ouer to thee this minute, if this minnte thou wouldest accept my dissolution, preserve mee, O my

my God, the God of Con-
 stancie, and perseuerance,
 in this state, from all
 relapses into those finnes,
 which haue induc'd thy
 former Iudgements vpon
 me. But because, by too
 lamentable Experience, I
 know how slippery my
 customes of sinne, haue
 made my wayes of sinne,
 I presume to adde this
 petition too, That if my
 infirmities ouertake mee,
 thou forsake mee not.
 Say to my Soule, My
 Sonne, thou hast sinned, doe
 so no more; but say also
 that

Ecclus.

1.21.

.clxxxvii

.q.1.1

2, Cor.
II. 25.

that though I do, thy spirit of Remorse, and Compunction shal neuer depart from me. Thy holy Apostle, Saint Paul, was shipwrackd thrice, and yet stil saued. Though the rockes, and the sands, the heights, and the shallowes, the prosperitie, and the aduersitie of this world doe diuersly threaten mee, though mine own leakes endanger me, yet, O God, let me neuer put my selfe aboard with Hymeneus, nor make shipwracke of faith, and a good conscience, and then thy

Timoth.
I. 19.

thy long liu'd, thy euerla-
 sting mercy, will visit me,
 though *that*, which I
 most earnestly pray a-
 gainst, should fall vpon
 mee, a *relapse* into those
 sinnes, which I haue true-
 ly repented, and thou
 hast fully par-
 doned.

FINIS.

LONDON
 Printed for **THOMAS**
JONES, and are to be
 sold at the **black Ra-**
ven, in the Strand.

1627.



